

# BRIHADARANYAKA UPANISHAD



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# **CHAPTER 1**

***6 Sections***

***80 Verses***

उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुः, वातः प्राणः,  
व्यातमग्निर्वैश्वानरः, संवत्सर आत्माश्वस्य मेध्यस्य ।  
द्यौः पृष्ठम्, अन्तरिक्षमुदरम्, पृथिवी पाजस्यम्, दिशः  
पार्श्वे, अवान्तरदिशः पर्शवः, ऋतवोऽङ्गानि,  
मासाश्चार्धमासाश्च पर्वाणि, अहोरात्राणि प्रतिष्ठाः,  
नक्षत्राण्यस्थीनि, नभो मांसानि । ऊवध्यं सिकताः,  
सिन्धवो गुदाः, यकृच्च क्लोमानश्च पर्वताः,  
ओषधयश्च वनस्पतयश्च लोमानि, उद्यन् पूर्वार्धाः  
निम्लोचञ्जघनार्धः, यद्विजृम्भते तद्विद्योतते,  
यद्विधूनुते तत्स्तनयति, यन्मेहति तद्वर्षति, वागेवास्य वाक् ॥ १ ॥

uṣā vā aśvasya medhyasya śiraḥ | sūryaścākṣuḥ, vātaḥ prāṇaḥ,  
vyāttamagnirvaiśvānaraḥ, saṁvatsara ātmāśvasya medhyasya |  
dyauḥ pṛṣṭham, antarikṣamudaram, pṛthivī pājasyam, diśaḥ  
pārśve, avāntaradiśaḥ parśavaḥ, ṛtavo'ṅgāni,  
māsāścārdhamāsāśca parvāṇi, ahorātrāṇi pratiṣṭhāḥ,  
nakṣatrāṇyasthīni, nabho māṁsāni | ūvadyaṁ sikatāḥ,  
sindhavo gudāḥ, yakṛcca klomānaśca parvatāḥ,  
oṣadhayaśca vanaspatayaśca lomāni, udyan pūrvārdhāḥ  
nimlocañjaghanārdhaḥ, yadvijṛmbhate tadvidyotate,  
yadvidhūnute tatstanayati, yanmehati tadvarṣati, vāgevāsya vāk || 1 ||

Om. The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called Vaiśvānara, and the body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its ribs the intermediate quarters, its members the seasons, its joints the months and fortnights, its feet the days and nights, its bones the stars and its flesh the clouds. Its half-digested food is the sand, its blood-vessels the rivers, its liver and spleen the mountains, its hairs the herbs and trees. Its forepart is the ascending sun, its hind part the descending sun, its yawning is lightning, its shaking the body is thundering, its making water is raining, and its neighing is voice. [ 1 - 1 - 1 ]

अहर्वा अश्वम् पुरस्तान्महिमान्वजायत,  
तस्य पूर्वे समुद्रे योनिः;  
रात्रिरेनम् पश्चान्महिमान्वजायत,  
तस्यापरे समुद्रे योनिः;  
रेतौ वा अश्वम् महिमानावभितः  
सम्बभूवतुः । हयो भूत्वा देवानवहत,  
वाजी गन्धर्वान्, अर्वासुरान्, अश्वो  
मनुष्यान्; समुद्र एवास्य बन्धुः,  
समुद्रो योनिः ॥ १ ॥

aharvā aśvam purastānmahimānvajāyata,  
tasya pūrve samudre yoniḥ;  
rātrirenam paścānmahimānvajāyata,  
tasyāpare samudre yoniḥ;  
retau vā aśvam mahimānāvabhitāḥ  
sambabhūvatuḥ | hayo bhūtvā devānavahat,  
vājī gandharvān, arvāsurañ, aśvo  
manuṣyān; samudra evāsyā bandhuḥ,  
samudro yoniḥ || 2 ||

The (gold) vessel called Mahiman in front of the horse, which appeared about it (i.e. pointing it out), is the day. Its source is the eastern sea. The (silver) vessel called Mahiman behind the horse, which appeared about it, is the night Its source is the western sea. These two vessels called Mahiman appeared on either side of the horse. As a Hay a it carried the gods, as a Vājin the celestial minstrels, as an Arvan the Asuras, and as an Aśva men. The Supreme Self is its stable and the Supreme Self (or the sea) its source. [ 1 - 1 - 2 ]

नैवेह किञ्चनाग्र आसीत्, मृत्युनैवेदमावृतमासीदशनायया,  
 अशनाया हि मृत्युः; तन्मनोऽकुरुत, आत्मन्वी स्यामिति ।  
 सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त;  
 अर्चते वै मे कमभूदिति, तदेवाक्यस्यार्कत्वम्;  
 कं ह वा अस्मै भवति य एवमेतदक्यस्यार्कत्वं वेद ॥ १ ॥

naiveha kiṃcanāgra āsīt, mṛtyunaivedamāvṛtamāsīdaśanāyayā,  
 aśanāyā hi mṛtyuḥ; tanmano'kuruta, ātmanvī syāmiti |  
 so'rcannacarāt, tasyārcata āpo'jāyanta;  
 arcate vai me kamabhūditi, tadevārkyasyāṛkatvam;  
 kaṃ ha vā asmai bhavati ya evametadarkyasyāṛkatvaṃ veda || 1 ||

here was nothing whatsoever here in the beginning. It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, 'Let me have a mind.' He moved about worshipping (himself). As he was worshipping, water was produced. (Since he thought), 'As I was worshipping, water sprang up,' therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka. [ 1 - 2 - 1 ]



आपो वा अर्कः; तद्यदपां शर आसीत्समहन्यत ।

सा पृथिव्यभवत्, तस्यामश्राम्यत्;

तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः ॥ २ ॥

āpo vā arkaḥ; tadyadapāṃ śara āsīttatsamahanyata |

sā pṛthivyabhavat, tasyāmaśrāmyat;

tasya śrāntasya taptasya tejo raso niravartatāgniḥ || 2 ||

Water is Arka. What was there (like) froth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire. [ 1 - 2 - 2 ]

स त्रेधात्मानं व्यकुरुत, आदित्यं तृतीयम्, वायुं तृतीयम्,  
 स एष प्राणस्त्रेधा विहितः । तस्य प्राची दिक् शिरः,  
 असौ चासौ चेर्मौ । अथास्य प्रतीची दिक् पुचम्,  
 असौ चासौ च सक्थ्यौ, दक्षिणा चोदीची च पार्श्वे, द्यौः  
 पृष्ठम्, अन्तरिक्षमुदरम्; इयमुरः, स एषोऽप्सु प्रतिष्ठितः;  
 यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ ३ ॥

sa tredhātmānaṁ vyakuruta, ādityaṁ tṛtīyam, vāyuṁ tṛtīyam,  
 sa eṣa prāṇastredhā vihitah | tasya prācī dik śirah,  
 asau cāsau cermāu | athāsyā pratīcī dik pucam,  
 asau cāsau ca sakthyau, dakṣiṇā codīcī ca pārśve, dyauh  
 pṛṣṭham, antarikṣamudaram; iyamuraḥ, sa eṣo'psu pratiṣṭhitah;  
 yatra kva caiti tadeva pratitiṣṭhatyevaṁ vidvān || 3 ||

He (Virāj) differentiated himself in three ways, making the sun the third form, and air the third form. So this Prāṇa (Virāj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west, his hip-bones that (north-west) and that (south-west), his sides the south and north, his back heaven, his belly the sky, and his breast, this earth. He rests on water. He who knows (it) thus gets a resting place wherever he goes. [ 1 - 2 - 3 ]

सोऽकामयत, द्वितीयो म आत्मा जायेतेति;  
 स मनसा वाचं मिथुनं समभवदशनाया मृत्युः;  
 तद्यद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः  
 संवत्सर आस; तमेतावन्तं कालमबिभः, यावान्संवत्सरः;  
 तमेतावतः कालस्य परस्तादसृजत ।  
 तं जातमभिव्याददात्; स भाणकरोत्, सैव वागभवत् ॥ ४ ॥

so'kāmayata, dvitīyo ma ātmā jāyeteti;  
 sa manasā vācam mithunaṁ samabhavadaśanāyā mṛtyuḥ;  
 tadyadreta āsītsa saṁvatsaro'bhavat | na ha purā tataḥ  
 saṁvatsara āsa; tametāvantam kālamabibhaḥ, yāvānsaṁvatsaraḥ;  
 tametāvataḥ kālasya parastādasṛjata |  
 tam jātamabhivyādadāt; sa bhāṇakarot, saiva vāgabhavat || 4 ||

He desired, 'Let me have a second form (body).' He, Death or Hunger, brought about the union of speech (the Vedas) with the mind. What was the seed there became the Year (Virāj). Before him there had been no year. He (Death) reared him for as long as a year, and after this period projected him. When he was born, (Death) opened his mouth (to swallow him). He (the babe) cried 'Bhāṇ!' That became speech. [ 1 - 2 - 4 ]

स अइक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं  
 करिष्य इति; स तया वाचा तेनात्मनेदं सर्वमसृजत  
 यदिदं किंच— ऋचो यजूंषि सामानि छन्दांसि यज्ञान्  
 प्रजाः पशून् । स यद्यदेवासृजत तत्तदत्तुमध्रियत;  
 सर्वं वा अत्तीति तददितेरदितित्वम्;  
 सर्वस्यात्ता भवति, सर्वमस्यान्नम् भवति,  
 य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

sa aikṣata, yadi vā imamabhimamṣye, kaṇīyo'nnaṃ  
 kariṣya iti; sa tayā vācā tenātmanedaṃ sarvamasṛjata  
 yadidaṃ kiṃca— ṛco yajūṃṣi sāmāni chandāṃsi yajñān  
 prajāḥ paśūn | sa yadyadevāsṛjata tattadattumadhriyata;  
 sarvaṃ vā attīti tadaditeradititvam;  
 sarvasyāttā bhavati, sarvamasyānnaṃ bhavati,  
 ya evametadaditeradititvaṃ veda || 5 ||

He thought, 'If I kill him, I shall be making very little food.' Through that speech and that mind he projected all this, whatever there is—the Vedas Ṛc, Yajus and Sāman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food. [ 1 - 2 - 5 ]

सोऽकामयत्, भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्,  
स तपोऽतप्यत्; तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् ।  
प्राणा वै यशो वीर्यम्; तत्प्राणेषूत्क्रान्तेषु शरीरं श्रयितुमध्रियत्;  
तस्य शरीर एव मन आसीत् ॥ ६ ॥

so'kāmayata, bhūyasā yajñena bhūyo yajeyeti | so'srāmyat,  
sa tapo'tapyata; tasya śrāntasya taptasya yaśo vīryamudakrāmat |  
prāṇā vai yaśo vīryam; tatprāṇeṣūtkrānteṣu śarīraṁ śvayitumadhriyata;  
tasya śarīra eva mana āsīt || 6 ||

He desired, 'Let me sacrifice again with the great sacrifice.' He was tired, and he was distressed. While he was (thus) tired and distressed, his reputation and strength departed. The organs are reputation and strength. When the organs departed, the body began to swell, (but) his mind was set on the body. [ 1 - 2 - 6]

सोऽकामयत्, मेध्यं म इदं स्यात्,  
 आत्मन्व्यनेन स्यामिति । ततोऽश्वः समभवत्,  
 यदश्वत्; तन्मेध्यमभूदिति, तदेवाश्वमेधस्याश्वमेधत्वम् ।  
 एष ह वा अश्वमेधं वेद  
 य एनमेवं वेद । तमनवरुध्यैवामन्यत ।  
 तं संवत्सरस्य परस्तादात्मन आलभत ।  
 पशून्देवताभ्यः प्रत्यौहत् ।  
 तसमात्सर्वदेवत्यम् प्रोक्षितं प्राजापत्यमालभन्ते ।  
 एष ह वा अश्वमेधो य एष तपति,  
 तस्य संवत्सर आत्मा; अयमग्निरर्कः,  
 तस्येमे लोका आत्मानः । तावेतावर्कामेधौ ।  
 सो पुनरेकैव देवता भवति मृत्युरेव;  
 अप पुनर्मृत्युं जयति, नैनम् मृत्युराप्नोति,  
 मृत्युरस्यात्मा भवति, एतासां देवतानामेको भवति ॥ ७ ॥

so'kāmayata, medhyaṃ ma idaṃ syāt,  
 ātmanvyanena syāmiti | tato'śvaḥ samabhavat,  
 yadaśvat; tanmedhyamabhūditi,  
 tadevāśvamedhasyāśvamedhatvam |  
 eṣa ha vā aśvamedhaṃ veda  
 ya enamevaṃ veda | tamanavarudhyaivāmanyata |  
 taṃ saṃvatsarasya parastādātmana ālabhata |  
 paśūndevatābhyaḥ pratyauhat |  
 tasamātsarvadevatyam  
 prokṣitaṃ prājāpatyamālabhante |  
 eṣa ha vā aśvamedho ya eṣa tapati,  
 tasya saṃvatsara ātmā; ayamagnirarkaḥ,  
 tasyeme lokā ātmānaḥ | tāvetāvarkāmedhau |  
 so punarekaiva devatā bhavati mṛtyureva;  
 apa punarmṛtyuṃ jayati, nainam mṛtyurāpnoti,  
 mṛtyurasyātmā bhavati, etāsāṃ devatānāmeko bhavati || 7 ||

He desired, 'Let this body of mine be fit for a sacrifice, and let me be embodied through this,' (and entered it). Because that body swelled (Aśvat), therefore it came to be called Aśva (horse). And because it became fit for a sacrifice, therefore the horse sacrifice came to be known as Aśvamedha. He who knows it thus indeed knows the horse sacrifice. (Imagining himself as the horse and) letting it remain free, he reflected (on it). After a year he sacrificed it to himself, and dispatched the (other) animals to the gods. Therefore (priests to this day) sacrifice to Prajāpati the sanctified (horse) that is dedicated to all the gods. He who shines yonder is the horse sacrifice; his body is the year. This fire is Arka; its limbs are these worlds. So these two (fire and the sun) are Arka and the horse sacrifice. These two again become the same god, Death. He (who knows thus) conquers further death, death cannot overtake him, it becomes his self, and he becomes one with these deities.[ 1 - 2 - 7]



द्वया ह प्राजापत्याः, देवाश्चासुराश्च । ततः  
कानीयसा एव देवाः, ज्यायसा असुराः;  
त एषु लोकेष्वस्पर्धन्त; ते ह देवा ऊचुः,  
हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

dvayā ha prājāpatyāḥ, devāścāsurāśca | tataḥ  
kānīyasā eva devāḥ, jyāyasā asurāḥ;  
ta eṣu lokeṣvaspardhanta; te ha devā ūcuḥ,  
hantāsurānyajña udgīthenātyayāmeti || 1 ||

There were two classes of Prajāpati's sons, the gods and the Asuras. Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of) these worlds. The gods said, 'Now let us surpass the Asuras in (this) sacrifice through the Udgītha.'

[1 - 3 - 1]

ते ह वाचमूचुः, त्वं न उद्गायेति; तथेति,  
 तेभ्यो वागुदगायत् । यो वाचि भोगस्तं देवेभ्य आगायत्,  
 यत्कल्याणं वदति तदात्मने ।  
 ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति,  
 तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा,  
 यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥ २ ॥

te ha vācamūcuḥ, tvaṃ na udgāyeti; tatheti,  
 tebhyo vāgudagāyat | yo vāci bhogastaṃ devebhya āgāyat,  
 yatkalyāṇaṃ vadati tadātmane |  
 te viduranena vai na udgātrātyeṣyantīti,  
 tamabhidrutya pāpmanāvidhyan; sa yaḥ sa pāpmā,  
 yadevedamapratirūpaṃ vadati sa eva sa pāpmā || 2 ||

They said to the organ of speech, 'Chant (the Udgītha) for us.' 'All right,' said the organ of speech and chanted for them. The common good that comes of the organ of speech, it secured for the gods by chanting, while the fine speaking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one speaks improper things.[ 1 - 3 - 2]

अथ ह प्राणमूचुः, त्वं न उद्गायेति; तथेति, तेभ्यः  
प्राण उदगायत्; यः प्राणे भोगस्तं देवेभ्य आगायत्,  
यत् कल्याणं जिघ्रति तदात्मने । ते विदुरनेन वै न  
उद्गात्रात्येष्यन्ति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः  
स पाप्मा, यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ ३ ॥

atha ha prāṇamūcuḥ, tvaṃ na udgāyeti; tatheti, tebhyaḥ  
prāṇa udagāyat; yaḥ prāṇe bhogastaṃ devebhya āgāyat,  
yat kalyāṇaṃ jighrati tadātmane | te viduranena vai na  
udgātrātyeṣyantīti, tamabhidrutya pāpmanāvidhyan; sa yaḥ  
sa pāpmā, yadevedamapratirūpaṃ jighrati sa eva sa pāpmā || 3 ||

Then they said to the nose ‘Chant (the Udgītha) for us.’ ‘All right,’ said the eye and chanted for them. The common good that comes of the nose, it secured for the gods by chanting, while the nose smelling it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one smells improper things. [1 - 3 - 3]

अथ ह चक्षुरूचुः, त्वं न उद्गायेति, तथेति,  
 तेभ्यश्चक्षुरुदगायत् । यश्चक्षुषि भोगस्तं देवेभ्य आगायत्,  
 यत् कल्याणं पश्यति तदात्मने ।  
 ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति,  
 तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा,  
 यदेवेदमप्रतिरूपम् पश्यति स एव स पाप्मा ॥ ४ ॥

atha ha cakṣurūcuḥ, tvaṃ na udgāyeti, tatheti,  
 tebhyaścakṣurudagāyat | yaścakṣuṣi bhogastaṃ devebhya āgāyat,  
 yat kalyāṇaṃ paśyati tadātmane |  
 te viduranena vai na udgātrātyeṣyantīti,  
 tamabhidrutya pāpmanāvidhyan; sa yaḥ sa pāpmā,  
 yadevedamapratirūpaṃ paśyati sa eva sa pāpmā || 4 ||

Then they said to the eye, ' Chant (the Udgītha) for us.' 'All right,' said the eye and chanted for them. The common good that comes of the eye, it secured for the gods by chanting, while the fine seeing it utilised for itself. The •Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one sees improper things. [1 - 3 - 4]

अथ ह श्रोत्रमूचुः, त्वं न उद्गायेइति; तथेति, तेभ्यः  
 श्रोत्रमुदगायत्; यः श्रोत्रे भोगस्तं देवेभ्य आगायत्,  
 यत्कल्याणं शृणोति तदात्मने । ते विदुरनेन वै न  
 उद्गात्रात्येष्यन्ति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः  
 स पाप्मा, यदेवेदमप्रतिरूपं शृणोति स एव स पाप्मा ॥ ५ ॥

atha ha śrotramūcuḥ, tvam na udgāyeiti; tatheti, tebhyaḥ  
 śrotramudagāyat; yaḥ śrotre bhogastaṁ devebhya āgāyat,  
 yatkalyāṇaṁ śṛṇoti tadātmane | te viduranena vai na  
 udgātrātyeṣyantīti, tamabhidrutya pāpmanāvidhyan; sa yaḥ  
 sa pāpmā, yadevedamapratirūpaṁ śṛṇoti sa eva sa pāpmā || 5 ||

Then they said to the ear, ‘Chant (the Udgītha) for us.’ ‘All right,’ said the ear and chanted for them. The common good that comes of the ear, it secured for the gods by chanting, while the fine hearing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one hears improper things.[1 - 3 - 5]

अथ ह मन ऊचुः, त्वं न उद्गायेति;  
 तथेति, तेभ्यो मन उदगायत्;  
 यो मनसि भोगस्तं देवेभ्य आगायत्,  
 यत् कल्याणं संकल्पयति तदात्मने ।  
 ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति,  
 तमभिद्रुत्य पाप्मनाविध्यन्;  
 स यः स पाप्मा यदेवेदमप्रतिरूपं संकल्पयति  
 स एव स पाप्मा; एवमु खल्वेता देवताः  
 पाप्मभिरुपासृजन्, एवमेनाः पाप्मनाविध्यन् ॥ ६ ॥

atha ha mana ūcuḥ, tvaṃ na udgāyeti;  
 tatheti, tebhyo mana udagāyat;  
 yo manasi bhogastaṃ devebhya āgāyat,  
 yat kalyāṇaṃ saṃkalpayati tadātmane |  
 te viduranena vai na udgātrātyeṣyantīti,  
 tamabhidrutya pāpmanāvidhyan;  
 sa yaḥ sa pāpmā yadevedamapratirūpaṃ  
 saṃkalpayati sa eva sa pāpmā;  
 evamu khalvetā devatāḥ pāpmabhirupāsṛjan,  
 evamenāḥ pāpmanāvidhyan || 6 ||

Then they said to the mind, ‘Chant (the Udgītha) for us.’ ‘All right,’ said the mind and chanted for them. The common good that comes of the mind, it secured for the gods by chanting, while the fine thinking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil—struck them with evil. [1 - 3 - 6]



अथ हेममासन्यम् प्राणमूचुः, त्वं न उद्गायेति;  
 तथेति, तेभ्य एष प्राण उदगायत्; ते विदुरनेन वै न  
 उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पप्मनाविध्यन्;  
 स यथाश्मानमृत्वा लोष्टो विध्वंसेत, एवं हैव  
 विध्वंसमाना विष्वञ्चो विनेशुः, ततो देवा अभवन्,  
 पराऽसुराः; भवत्यात्मना, परास्य द्विषन्भ्रातृव्यो  
 भवति य एवं वेद ॥ ७ ॥

atha hemamāsanyam prāṇamūcuḥ, tvaṃ na udgāyeti;  
 tatheti, tebhya eṣa prāṇa udagāyat; te viduranena vai na  
 udgātrātyeṣyantīti, tamabhidrutya papmanāvidhyan;  
 sa yathāśmānamṛtvā loṣṭo vidhvaṃseta, evaṃ haiva  
 vidhvaṃsamānā viṣvañco vineśuḥ, tato devā abhavan,  
 parā'surāḥ; bhavatyātmanā, parāsyā dviṣanbhrātr̥vyo  
 bhavati ya evaṃ veda || 7 ||

Then they said to this vital force in the mouth, 'Chant (the Udgītha) for us.' 'All right,' said the vital force and chanted for them. The Asuras knew that through this chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed. [1 - 3 - 7]

### 1 - 3 - 8

ते होचुः, क्व नु सोऽभूद्यो न इत्थमसक्तेति;  
अयमास्येऽन्तरिति; सोऽयास्य आङ्गिरसः,  
अङ्गानां हि रसः ॥ ८ ॥

te hocuḥ, kva nu so'bhūdyo na itthamasakteti;  
ayamāsyē'ntariti; so'yāsyā āṅgirasah,  
āṅgānāṃ hi rasah || 8 ||

They said, 'Where was he who has thus restored us (to our divinity)?' (and discovered): 'Here he is within the mouth.' The vital force is called Ayāsyā Āṅgirasa, for it is the essence of the members (of the body). [1 - 3 - 8]

### 1 - 3 - 9

सा वा एषा देवता दूर्नाम, दूरं ह्यस्या मृत्युः;  
दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ ९ ॥

sā vā eṣā devatā dūrnāma, dūraṃ hyasyā mṛtyuḥ;  
dūraṃ ha vā asmānmṛtyurbhavati ya evaṃ veda || 9 ||

This deity is called Dūr, because death is far from it. Death is far from one who knows thus. [1 - 3 - 9]

### 1 - 3 - 10

सा वा एषा देवतैतासां देवतानाम् पाप्मानम्  
मृत्युमपहत्य यत्रासां दिशामन्तस्तद्रमयांचकार,  
तदासां पामनो विन्यदधात्; तस्मान्न जनमियात्,  
नान्तमियात्, नेत्पाप्मानम् मृत्युमन्ववायानीति ॥ १० ॥

sā vā eṣā devataitāsāṃ devatānām pāpmānam  
mr̥tyumapahatya yatrāsāṃ diśāmantastadgamayāṃcakāra,  
tadāsāṃ pāmano vinyadadhāt; tasmānna janamiyāt,  
nāntamiyāt, netpāpmānam mr̥tyumanvavāyānīti || 10 ||

This deity took away death, the evil of these gods, and carried it to where these quarters end. There it left their evils. Therefore one should not approach a person (of that region), nor go to that region beyond the border, lest one imbibe that evil, death. [1 - 3 - 10]

### 1 - 3 - 11

सा वा एषा देवतैतासां देवतानाम् पाप्मानम्  
मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥ ११ ॥

sā vā eṣā devataitāsāṃ devatānām pāpmānam  
mr̥tyumapahatyāthainā mr̥tyumatyavahat || 11 ||

This deity after taking away death, the evil of these gods, next carried them beyond death. [1 - 3 - 11]

### 1 - 3 - 12

स वै वाचमेव प्रथमामत्यवहत्; सा यदा  
मृत्युमत्यमुच्यत सोऽग्निरभवत्;  
सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

sa vai vācameva prathamāmatyavahat; sā yadā  
mr̥tyumatyamucyata so'gnirabhavat;  
so'yamagniḥ pareṇa mr̥tyumatikrānto dīpyate || 12 ||

It carried the organ of speech, the foremost one, first. When the organ of speech got rid of death, it became fire. That fire, having transcended death, shines beyond its reach. [1 - 3 - 12]

### 1 - 3 - 13

अथ प्राणमत्यवहत्;  
स यदा मृत्युमत्यमुच्यत स वायुरभवत्;  
सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

atha prāṇamatyavahat;  
sa yadā mr̥tyumatyamucyata sa vāyurabhavat;  
so'yaṁ vāyuh pareṇa mr̥tyumatikrāntaḥ pavate || 13 ||

Then it carried the nose. When it got rid of death, it became air. That air, having transcended death, blows beyond its reach. [1 - 3 - 13]

### 1 - 3 - 14

अथ चक्षुरत्यवहत्;

तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्;

सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

atha cakṣuratyavahat;

tadyadā mṛtyumatyamucyata sa ādityo'bhavat;

so'sāvādityaḥ pareṇa mṛtyumatikrāntastapati || 14 ||

Then it carried the eye. When the eye got rid of death, it became the sun. That sun, having transcended death, shines beyond its reach. [1 - 3 - 14]

### 1 - 3 - 15

अथ श्रोत्रमत्यवहत्;

तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन्;

ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

atha śrotramatyavahat;

tadyadā mṛtyumatyamucyata tā diśo'bhavan;

tā imā diśaḥ pareṇa mṛtyumatikrāntāḥ || 15 ||

Then it carried the ear. When the ear got rid of death, it became the quarters. Those quarters, having transcended death, remain beyond its reach.[1 - 3 - 15]

### 1 - 3 - 16

अथ मनोऽत्यवहत्; तद्यदा मृत्युमत्यमुच्यत

स चन्द्रमा अभवत्; सोऽसौ चन्द्रः

परेण मृत्युमतिक्रान्तो भाति;

एवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

atha mano'tyavahat; tadyadā mṛtyumatyamucyata

sa candramā abhavat; so'sau candrah

pareṇa mṛtyumatikrānto bhāti;

evaṃ ha vā enameṣā devatā mṛtyumativahati ya evaṃ veda || 16 ||

Then it carried the mind. When the mind got rid of death, it became the moon. That moon, having transcended death, shines beyond its reach. So does this deity carry one who knows thus beyond death.[1 - 3 - 16]

### 1 - 3 - 17

अथात्मनेऽन्नाद्यमागायत्;

यद्धि किञ्चान्नमद्यतेऽनेनैव

तदद्यते, इह प्रतितिष्ठति ॥ १७ ॥

athātmane'nnādyamāgāyat;

yaddhi kiṃcānnamadyate'nenaiva

tadadyate, iha pratitiṣṭhati || 17 ||

Next it secured eatable food for itself by chanting, for whatever food is eaten, is eaten by the vital force alone, and it rests on that.[1 - 3 - 17]



ते देवा अब्रुवन्, एतावद्वा इदं सर्वं यदन्नम्,  
तदात्मन आगासीः, अनु नोऽस्मिन्नन्न  
आभजस्वेति; ते वै माऽभिसंविशतेति;  
तथेति, तं समन्तम् परिण्यविशन्त ।  
तस्माद्यदननेनान्नमति तेनैतास्तृप्यन्ति;  
एवं ह वा एनं स्वा अभिसंविशन्ति,  
भर्ता स्वानां श्रेष्ठः पुर एता  
भवत्यन्नादोऽधिपतिर्य एवं वेद; य उ हैवंविदं  
स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवति;  
अथ य एवैतमनु भवति, यो वैतमनु  
भार्यान्बुभूषति, स हैवालं भार्येभ्यो भवति ॥ १८ ॥

te devā abruvan, etāadvā idaṃ sarva yadannam,  
tadātmana āgāsīḥ, anu no'sminnanna  
ābhajasveti; te vai mā'bhisamviśateti;  
tatheti, taṃ samantam pariṇyaviśanta |  
tasmādyadananenānnamatti tenaitāstrpyanti;  
evaṃ ha vā enaṃ svā abhisamviśanti,  
bhartā svānāṃ śreṣṭhaḥ pura etā  
bhavatyannādo'dhipatirya evaṃ veda; ya u haivaṃvidaṃ  
sveṣu prati pratirbubhūṣati na haivālaṃ bhāryebhyo bhavati;  
atha ya evaitamanu bhavati, yo vaitamanu  
bhāryānbubhūrṣati, sa haivālaṃ bhāryebhyo bhavati || 18 ||

The gods said, 'Whatever food there is, is just this much, and you have secured it for yourself by chanting. Now let us have a share in this food.' 'Then sit around facing me,' (said the vital force). 'All right,' (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these. So do his relatives sit around facing him who knows thus, and he becomes their support, the greatest among them and their leader, a good eater of food and the ruler of them. That one among his relatives who desires to rival a man of such knowledge is powerless to support his dependants. But one who follows him, or desires to maintain one's dependants being under him, is alone capable of supporting them.[1 - 3 - 18]<sub>22</sub>

### 1 - 3 - 19

सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः,  
प्राणो वा अङ्गानां रसः, प्राणो हि वा अङ्गानां रसः;  
तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव  
तच्छुष्यति, एष हि वा अङ्गानां रसः ॥ १९ ॥

so'yāśya āṅgirasah, aṅgānām hi rasah,  
prāṇo vā aṅgānām rasah, prāṇo hi vā aṅgānām rasah;  
tasmādyasmātkasmāccāṅgātprāṇa utkrāmati tadeva  
tacchuṣyati, eṣa hi vā aṅgānām rasah || 19 ||

It is called Ayāśya Āṅgirasa, for it is the essence of the members (of the body). The vital force is indeed the essence of the members. Of course it is their essence. (For instance), from whichever member the vital force departs, right there it withers. Therefore this is of course the essence of the members. [1 - 3 - 19]

### 1 - 3 - 20

एष उ एव बृहस्पतिः; वाग्वै बृहती,  
तस्या एष पतिः, तस्मादु बृहस्पतिः ॥ २० ॥

eṣa u eva bṛhaspatiḥ; vāgvai bṛhatī,  
tasyā eṣa patiḥ, tasmādu bṛhaspatiḥ || 20 ||

This alone is also Bṛhaspati (lord of the Ṛc). Speech is indeed Bṛhatī (Ṛc) and this is its lord. Therefore this is also Bṛhaspati. [1 - 3 - 20]

### 1 - 3 - 21

एष उ एव ब्रह्मणस्पतिः; वाग्वै ब्रह्म,  
तस्या एष पतिः, तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥

eṣa u eva brahmaṇaspatiḥ; vāgvai brahma,  
tasyā eṣa patiḥ, tasmādu brahmaṇaspatiḥ || 21 ||

This alone is also Brahmanaspati (lord of the Yajus.) Speech is indeed Brahman (Yajus), and this is its lord. Therefore this is also Brahmanaspati. [1 - 3 - 21]

### 1 - 3 - 22

एष उ एव सामः वाग्वै सा, आमैष, सा चामश्चेति तत्साम्नः  
सामत्वम् । यद्वेव समः प्लुषिणा, समो मशकेन, समो नागेन,  
सम एभिस्त्रिभिर्लोकैः, समोऽनेन सर्वेण, तस्माद्वेव सामः  
अश्नुते साम्नः सायुज्यं सलोकताम् य एवमेतत्साम वेद ॥ २२ ॥

eṣa u eva sāma; vāgvai sā, āmaiṣa, sā cāmaśceti tatsāmnaḥ  
sāmatvam | yadveva samaḥ pluṣiṇā, samo maśakena, samo nāgena,  
sama ebhistribhirlokaiḥ, samo'nena sarveṇa, tasmādvēva sāma;  
aśnute sāmnaḥ sāyujyaṃ salokatām ya evametatsāma veda || 22 ||

This alone is also Sāman. Speech is indeed Sā, and this is Ama. Because it is Sā (speech) and Ama (vital force), therefore Sāman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Sāman. He who knows this Sāman (vital force) to be such attains union with it, or lives in the same world as it. [1 - 3 - 22]

### 1 - 3 - 23

एष उ वा उद्गीथः; प्राणो वा उत्,  
प्राणेन हीदं सर्वमुत्तब्धम्,  
वागेव गीथा, उच्च गीथा चेति स उद्गीथः ॥ २३ ॥

eṣa u vā udgīthaḥ; prāṇo vā ut,  
prāṇena hīdaṃ sarvamuttabdham,  
vāgeva gīthā, ucca gīthā ceti sa udgīthaḥ || 23 ||

This indeed is also Udgītha. The vital force is indeed Ut, for all this is held aloft by the vital force, and speech alone is Gīthā. This is Udgītha, because it is Ut and Gīthā. [1 - 3 - 23]

### 1 - 3 - 24

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच,  
अयं त्यस्य राजा मूर्धानं विपातयतात्,  
यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति;  
वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

taddhāpi brahmadattaścaikitāneyo rājānaṃ bhakṣayannuvāca,  
ayaṃ tyasya rājā mūrdhānaṃ vipātayatāt,  
yadito'yāsyā āṅgiras'o'nyenodagāyaditi;  
vācā ca hyeva sa prāṇena codagāyaditi || 24 ||

Regarding this (there is) also (a story): Brahmadatta, the great-grandson of Cikitāna, while drinking Soma, said, 'Let this Soma strike off my head if I say that Ayāsyā Āṅgirasa chanted the Udgītha through any other than this (vital force and speech).' Indeed he chanted through speech and the vital force. [1 - 3 - 24]

### 1 - 3 - 25

तस्य हैतस्य साम्नो यह् स्वं वेद भवति हास्य स्वम्;  
तस्य वै स्वर एव स्वम्, तस्मादार्त्विज्यम् करिष्यन्वाचि स्वरमिच्छेत,  
तया वाचा स्वरसम्पन्नयार्त्विज्यं कुर्यात्;  
तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव, अथो यस्य स्वं भवति;  
भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

tasya haitasya sāmno yaḥ svaṃ veda bhavati hāsyā svam;  
tasya vai svara eva svam, tasmādārtvijyam kariṣyanvāci svaramiccheta,  
tayā vācā svarasampannayārtvijyam kuryāt;  
tasmādyajñe svaravantam didṛkṣanta eva, atho yasya svaṃ bhavati;  
bhavati hāsyā svaṃ ya evametatsāmnaḥ svaṃ veda || 25 ||

He who knows the wealth of this Sāman (vital force) attains wealth. Tone is indeed its wealth. Therefore one who is going to officiate as a priest should desire to have a rich tone in his voice, and he should do his priestly duties through that voice with a fine tone. Therefore in a sacrifice people long to see a priest with a good voice, like one who has wealth. He who knows the wealth of Sāman to be such attains wealth.[1 - 3 - 25]

### 1 - 3 - 26

तस्य हैतस्य साम्नो यः सुवर्णम् वेद,  
भवति हास्य सुवर्णम्;  
तस्य वै स्वर एव सुवर्णम्;  
भवति हास्य सुवर्णं य एवमेतत्साम्नः  
सुवर्णं वेद ॥ २६ ॥

tasya haitasya sāmno yaḥ suvarṇam veda,  
bhavati hāsyā suvarṇam;  
tasya vai svara eva suvarṇam;  
bhavati hāsyā suvarṇam ya evametatsāmnaḥ  
suvarṇam veda || 26 ||

He who knows the correct sound of this Sāman (vital force) obtains gold. Tone is indeed its correct sound. He who knows the correct sound of Sāman to be such obtains gold. [1 - 3 - 26]

### 1 - 3 - 27

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति;  
तस्य वै वागेव प्रतिष्ठा, वाचि हि खल्वेष एतत्प्राणः  
प्रतिष्ठितो गीयते; अन्न इत्यु हैक आहुः ॥ २७ ॥

tasya haitasya sāmno yaḥ pratiṣṭhām veda prati ha tiṣṭhati;  
tasya vai vāgeva pratiṣṭhā, vāci hi khalveṣa etatprāṇaḥ  
pratiṣṭhito gīyate; anna ityu haika āhuḥ || 27 ||

He who knows the support of this Sāman (vital force) gets a resting place. Speech (certain parts of the body) is indeed its support. For resting on speech is the vital force thus chanted. Some say, resting on food (body). [1 - 3 - 27]

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,  
 स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,  
 तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमयेति;  
 स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,  
 मृत्योर्मा मृतं गमय, अमृतम् मा कुर्वित्येवैतदाह;  
 तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,  
 मृत्योर्मा मृतं गमय, अमृतं मा कुर्वित्येवैतदाह;  
 मृत्योर्मा मृतं गमयेति नात्र तिरोहितमिवास्ति ।  
 अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,  
 तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;  
 स एष एवंविदुद्गातात्मने वा यजमानाय वा  
 यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;  
 न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,  
 sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,  
 tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamayeti;  
 sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,  
 mṛtyormāmṛtaṁ gamaya, amṛtam mā kurvityevaitadāha;  
 tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,  
 mṛtyormāmṛtaṁ gamaya, amṛtaṁ mā kurvityevaitadāha;  
 mṛtyormāmṛtaṁ gamayeti nātra tirohitamivāsti |  
 atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,  
 tasmādu teṣu varaṁ vṛṇīta yaṁ kāmam kāmayeta tam;  
 sa eṣa evaṁvidudgātātmane vā yajamānāya vā  
 yaṁ kāmam kāmayate taṁāgāyati; taddhaitallokajideva;  
 na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotr indeed recites the Sāman. 'While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality, so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]



## 1 - 4 - 1

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,  
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहंनामाभवत्;  
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;  
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन अउषत् तस्मात्पुरुषह;  
ओषति ह वै स तम् योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsītpuruṣavidhaḥ, so'nuvīkṣya nānyadātmano'paśyat,  
so'hamasmītyagre vyāharat, tato'haṁnāmābhavat;  
tasmādapyetarhyāmantrito'hamayamityevāgra uktvāthānyannāma prabrūte yadasya bhavati;  
sa yatpūrvo'smātsarvasmātsarvānpāpmana auṣat tasmātpuruṣaḥ;  
oṣati ha vai sa tam yo'smātpūrvo bubhūṣati ya evaṁ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him.[1 - 4 - 1]

## 1 - 4 - 2

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,  
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,  
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?  
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṁ cakre,  
yanmadanyannāsti, kaṣmānnu bibhemīti,  
tata evāśya bhayaṁ vīyāy, kasmāddhyabheṣyat?  
dvitīyādvai bhayaṁ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

स व नैव रेमे, तस्मादेकाकी न रमते; स द्वितीयमैच्छत् ।  
 स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ;  
 स इममेवात्मानं द्वेधापातयत्, ततः पतिश्च पत्नी चाभवताम्;  
 तस्मातिदमर्धबृगलमिव स्वः इति ह स्माह याज्ञवल्क्यः;  
 तस्मादयमाकाशः स्त्रिया पूर्यत एव; तां समभवत्,  
 ततो मनुष्या अजायन्त ॥ ३ ॥

sa va naiva reme, tasmādekākī na ramate; sa dvitīyamaicchat |  
 sa haitāvānāsa yathā strīpumāṃsau sampariṣvaktāu;  
 sa imamevātmānaṃ dvedhāpātayat, tataḥ patiśca patnī cābhavatām;  
 tasmātidamardhabṛgalamiva svaḥ iti ha smāha yājñavalkyaḥ;  
 tasmādayamākāśaḥ striyā pūryata eva; tāṃ samabhavat,  
 tato manuṣyā ajāyanta || 3 ||

He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yājñavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.[1 - 4 - 3]



सा हेयमीक्षां चक्रे, कथं नु मात्मान एव जनयित्वा सम्भवति?  
हन्त तिरोऽसानीति; सा गौरभवत्, ऋषभ इतरः,  
तां समेवाभवत्, ततो गावोऽजायन्त; वडवेतराभवत्,  
अश्ववृष इतरः, गर्धभीतरा, गर्दभ इतरः, तां समेवाभवत्,  
तत एकशफमजायत; अजेतराभवत्, वस्त इतरः, अविरितरा,  
मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त;  
एवमेव यदिदं किञ्च मिथुनम्, आ पिपीलिकाभ्यः, तत्सर्वमसृजत ॥ ४ ॥

sā heyamīkṣāṃ cakre, katham nu mātmana eva janayitvā sambhavati?  
hanta tiro'sānīti; sā gaurabhavat, ṛṣabha itarah,  
tām samevābhavat, tato gāvo'jāyanta; vaḍavetarābhavat,  
aśvavṛṣa itarah, gardhabhītarā, gardabha itarah, tām samevābhavat,  
tata ekaśaphamajāyata; ajetarābhavat, vasta itarah, aviritarā,  
meṣa itarah, tām samevābhavat, tato'jāvayo'jāyanta;  
evameva yadidaṃ kiṃca mithunam, ā pipīlikābhyah, tatsarvamasṛjata || 4 ||

She thought, 'How can he be united with me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and *was* united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project everything that exists in pairs, down to the ants. [1 - 4 - 4]

सोऽवेत्, अहं वाव सृष्टिरस्मि,  
 अहं हीदं सर्वमसृक्षीति; ततः सृष्टिरभवत्;  
 सृष्ट्यां हास्यैतस्याम् भवति य एवं वेद ॥ ५ ॥

so'vet, ahaṃ vāva sṛṣṭirasmi,  
 ahaṃ hīdaṃ sarvamasṛkṣīti; tataḥ sṛṣṭirabhavat;  
 sṛṣṭyāṃ hāsyaitasyām bhavati ya evaṃ veda || 5 ||

He knew, 'I indeed am the creation, for I projected all this.' Therefore he was called Creation. He who knows this as such becomes (a creator) in this creation of Virāj.[1 - 4 - 5]

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत;  
तस्मादेतदुभयमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः ।  
तद्यदिदमाःउः, अमुं यजामुं यजेत्य्, एकैकं देवम्,  
एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः ।  
अथ यत्किंचेदमार्द्रम्, तद्रेतसोऽसृजत, तदु सोमः;  
एतावद्वा इदं, सर्वम् अन्नं चैवान्नादश्च; सोम एवान्नम्,  
अग्निरन्नादः; सैषा ब्रह्मणोऽतिसृष्टिर्यच्छ्रेयसो देवानसृजत,  
अथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः;  
अतिसृष्ट्यं हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

athetyabhyamanthat, sa mukhācca yonerhastābhyāṃ cāgnimasṛjata;  
tasmādetadubhayamalomakamantarataḥ, alomakā hi yonirantarataḥ |  
tadyadidamāḥuḥ, amuṃ yajāmuṃ yajety, ekaikaṃ devam,  
etasyaiva sā viśṛṣṭiḥ, eṣa u hyeva sarve devāḥ |  
atha yatkiṃcedamārdram, tadretaso'sṛjata, tadu somaḥ;  
etāvadvā idaṃ, sarvam annaṃ caivānnādaśca; soma evānnam,  
agnirannādaḥ; saiṣā brahmaṇo'tisṛṣṭiryacchreyaso devānasṛjata,  
atha yanmartyaḥ sannamṛtānasṛjata tasmādatisṛṣṭiḥ;  
atisṛṣṭyaṃ hāsyaitasyāṃ bhavati ya evaṃ veda || 6 ||

Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both *these* are without hair at the inside. When they talk of particular gods, saying, 'Sacrifice to him,' 'Sacrifice to the other one,' (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much—food and the eater of food. Soma is food, and fire the eater of food. This is the super-creation of Virāj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Virāj. [1 - 4 - 6]

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,  
 असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,  
 असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,  
 यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;  
 तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,  
 वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;  
 तान्यस्यैतानि कर्मनामान्येव ।  
 स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;  
 आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।  
 तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।  
 यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva  
 vyākriyata, asaunāmāyamidaṃrūpa iti;  
 tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,  
 asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,  
 yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,  
 viśvambharo vā viśvambharakulāye; taṃ na paśyanti |  
 akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,  
 paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;  
 tānyasyaitāni karmanāmānyeva |  
 sa yo'ta ekaikamupāste na sa veda,  
 akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,  
 atra hyete sarva ekam bhavanti |  
 tadetatpadanīyamasya sarvasya yadayamātmā,  
 anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedeḥvam;  
 kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

## 1 - 4 - 8

तदेतत्प्रेयः पुत्रात्, प्रेयो वितात्, प्रेयोऽन्यस्मात्सर्वस्मात्,  
अन्तरतरं, यदयमात्मा । स योऽन्यमात्मनः  
प्रियं ब्रुवाणं ब्रूयात्, प्रियं रोत्स्यतीति, ईश्वरो ह, तथैव स्यात्;  
आत्मानमेव प्रियमुपासीत; स य आत्मानमेव प्रियमुपास्ते  
न हास्य प्रियम् प्रमायुकम् भवति ॥ ८ ॥

tadetatpreyaḥ putrāt, preyo vittāt, preyo'nyasmātsarvasmāt,  
antarataram, yadayamātmā | sa yo'nyamātmanah  
priyaṁ bruvāṇaṁ brūyāt, priyaṁ rotsyatīti, īśvaro ha, tathaiva syāt;  
ātmānameva priyamupāsita; sa ya ātmānameva priyamupāste  
na hāsy priyam pramāyukam bhavati || 8 ||

This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(What you hold) dear will die'—he is certainly competent (to say so)—it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal. [1 - 4 - 8]

## 1 - 4 - 9

तदाहुः, यत् 'ब्रह्मविद्यया सर्वम्  
भविष्यन्तः मनुष्या मन्यन्ते,  
किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥ ९ ॥

tadāhuḥ, yat 'brahmadevyayā sarvam  
bhaviṣyantaḥ manuṣyā manyante,  
kimu tadbrahmāvedyasmāttatsarvamabhavaditi || 9 ||

They, say: Men think, Through the knowledge of Brahman we shall become all. Well, what did that Brahman know by which It became all? [1 - 4 - 9]

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
 तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,  
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः  
 प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,  
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः  
 पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
 एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?  
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
 sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
 paśyannrṣirvāmadevaḥ pratipede,  
 aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
 aham brahmāsmīti, sa idaṁ sarvam bhavati,  
 tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
 atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
 paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṁu bahuṣu?  
 tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only I(?) as. 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising thi(?)elf) as That, knew, 'I was Manu, and the s(?)' And to this day whoever in like manner k(?)s It as, 'I am Brahman,' becomes all this (?)verse). Even the gods cannot prevail against(?) him, for he becomes their self. While (?)who worships another go(?)hinking, 'He is one, and I am another,' d(?) not know. He is like an animal to the god(?)As many animals serve a man, so does each (?)n serve the gods. Even if one animal is t(?)n away, it causes anguish, what should one; (?) of many animals? Therefore it is not liked(?) them that men should know this.[1 - 4 - 10]



ब्रह्म व इदमग्र आसीदेकमेव; तदेकं सन्न व्यभवत् ।  
तच्छ्रेयोरूपमत्यसृजत क्षत्रम्, यान्येतानि देवत्रा क्षत्राणि—इन्द्रो वरुणः  
सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति ।  
तस्मात्क्षत्रात्परं नस्ति; तस्माद्ब्राह्मणः  
क्षत्रियमधस्तादुपास्ते राजसूये, क्षत्र एव तद्यशो दधाति;  
सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमताम्  
गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वाम् योनिम्;  
य उ एनं हिनस्ति स्वां स योनिमृच्छति,  
स पापीयान् भवति, यथा श्रेयांसं हिंसित्वा ॥ ११ ॥

brahma va idamagra āsīdekameva; tadekaṃ sanna vyabhavat |  
tacchreyorūpamatyasṛjata kṣatram, yānyetāni devatrā kṣatrāṇi  
indro varuṇaḥ somo rudraḥ parjanya yamo mṛityurīśāna iti |  
tasmātkṣatrātparam nasti; tasmātbrāhmaṇaḥ  
kṣatriyamadhastādupāste rājasūye, kṣatra eva tadyaśo dadhāti;  
saiṣā kṣatrasya yoniryadbṛhma | tasmādyadyapi rājā paramatām  
gacchati brahmaivāntata upaniśrayati svām yonim;  
ya u enaṃ hinasti svāṃ sa yonimṛcchati,  
sa pāpīyaṇ bhavati, yathā śreyāṃsaṃ hiṃsitvā || 11 ||

In the beginning this (the Kṣatriya and other castes) was indeed Brahman, one only. Being one, he did not flourish. He specially projected an excellent form, the Kṣatriya—those who are Kṣatriyas among the gods: Indra, Varuṇa, the moon, Rudra, Parjanya, Yama, Death, and Iśāna. Therefore there is none higher than the Kṣatriya. Hence the Brāhmaṇa worships the Kṣatriya from a lower position in the Rājasūya sacrifice. He imparts that glory to the Kṣatriya. The Brāhmaṇa is the source of the Kṣatriya. Therefore, although the king attains supremacy (in the sacrifice), at the end of it he resorts to the Brāhmaṇa, his source. He who slights the Brahman, strikes at his own source. He becomes more wicked, as one is by slighting one's superior. [1 - 4 - 11]

### 1 - 4 - 12

स नैव व्यभवत्, स विशमसृजत, यान्येतानि देवजातानि  
गणश आख्यायन्ते—वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥ १२ ॥

sa naiva vyabhavat, sa viśamasrjata, yānyetāni devajātāni  
gaṇaśa ākhyāyante—vasavo rudrā ādityā viśvedevā maruta iti || 12 ||

Yet he did not flourish. He projected the Vaiśya—those species of gods who are designated in groups: The Vasus, Rudras, Adityas, Viśvadevas and Maruts. [1 - 4 - 12]

### 1 - 4 - 13

स नैव व्यभवत्, स शौद्रं वर्णमसृजत पूषणम्;  
इयं वै पूषा, इयं हीदं सर्वं पुष्यति यदिदं किञ्च ॥ १३ ॥

sa naiva vyabhavat, sa śaudraṃ varṇamasrjata pūṣaṇam;  
iyaṃ vai pūṣā, iyaṃ hīdaṃ sarvaṃ puṣyati yadidaṃ kiṃca || 13 ||

He did not still flourish. He projected the śūdra caste—Pūṣan. This (earth) is Pūṣan. For it nourishes all this that exists. [1 - 4 - 13]



स नैव व्यभवत्, तच्छ्रेयोरूपमत्यसृजत धर्मम्;  
तदेतत् क्षत्रस्य क्षत्रं यद्धर्मः, तस्माद्धर्मादपरं नास्ति;  
अथो अबलीयान् बलीयांसमाशंसते धर्मेण, यथा राज्ञैवम्;  
यो वै स धर्मः सत्यं वै तत्, तस्मात् सत्यं वदन्तमाहुः,  
धर्मं वदतीति, धर्मं वा वदन्तम् सत्यं वदतीति,  
एतद्ध्येवैतदुभयं भवति ॥ १५ ॥

sa naiva vyabhavat, tatchreyorūpamatyasṛjata dharmam;  
tadetat kṣatrasya kṣatram yaddharmah, tasmāddharmādparam nāsti;  
atho abaliyān baliyāṃsamāśaṃsate dharmeṇa, yathā rājñāivam;  
yo vai sa dharmah satyaṃ vai tat, tasmāt satyaṃ vadantamāhuḥ,  
dharmam vadatīti, dharmam vā vadantam satyaṃ vadatīti,  
etaddhyevaitadubhayaṃ bhavati || 14 ||

Yet he did not flourish. He specially projected that excellent form, righteousness (Dharma). This righteousness is the controller of the Kshatriya. Therefore there is nothing higher than that. (So) even a weak man hopes (to defeat) a stronger man through righteousness, as (one contending) with the king. That righteousness is verily truth. Therefore they say about a person speaking of truth, 'He speaks of righteousness,' or about a person speaking of righteousness, 'He speaks of truth,' for both these are but righteousness.[1 - 4 - 14]

तदेतद्ब्रह्म क्षत्रं विद् शूद्रः; तदग्निनैव देवेषु ब्रह्माभवत्;  
 ब्राह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियो, वैश्येन वैश्यह, सूद्रेण शूद्रः;  
 तस्मादग्नावेव देवेषु लोकमिच्छन्ते, ब्राह्मणे मनुष्येषु,  
 एताभ्यां हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा  
 अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति, स एनमविदितो न भुनक्ति,  
 यथा वेदो वाननूक्तः, अन्यद्वा कर्माकृतम्;  
 यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्धास्यान्ततः  
 क्षीयत एव; आत्मानमेव लोकमुपासीत;  
 स य आत्मानमेव लोकमुपास्ते, न हस्य कर्म क्षीयते ।  
 अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १४ ॥

tadetadbrahma kṣatram vid śūdraḥ; tadagninaiva deveṣu brahmābhavat;  
 brāhmaṇo manuṣyeṣu, kṣatriyeṇa kṣatriyo, vaiśyena vaiśyah, sūdreṇa śūdraḥ;  
 tasmādaghnāveva deveṣu lokamicchante, brāhmaṇe manuṣyeṣu,  
 etābhyāṃ hi rūpābhyāṃ brahmābhavat | atha yo ha vā  
 asmāllokātsvaṃ lokamadṛṣṭvā praiti, sa enamavidito na bhunakti,  
 yathā vedo vānanūktaḥ, anyadvā karmākṛtam;  
 yadiha vā apyanevaṃvinmahatpuṇyaṃ karma karoti,  
 taddhāsyāntataḥ kṣīyata eva; ātmānameva lokamupāsita;  
 sa ya ātmānameva lokamupāste, na hasya karma kṣīyate |  
 asmāddhyevātmano yadyatkāmayate tattatsrjate || 15 ||

(So) these (four castes were projected) the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. He became a. Brāhmaṇa among the gods as Fire, and among then as the Brāhmaṇa. (He became) a Kṣatriya through the (divine) Kṣatriyas, a Vaiśya through the (divine) Vaiśyas and a Śūdra through the (divine) Śūdra. Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brāhmaṇa. For Brahman was in these two forms. If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him - as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.[1 - 4 - 15]

अथो अयं वा आत्मा सर्वेषाम् भूतानां लोकः;  
 स यज्जुहोति, यद्यजते, तेन देवानां लोकः।  
 अथ यदनुब्रूते तेन षिणाम्, अथ यत्पितृभ्यो निपृणाति,  
 यत्प्रजामिच्छते, तेन पितृणाम्; अथ यन्मनुष्यान्वासयते,  
 यदेभ्योऽशनं ददाति, तेन मनुष्याणाम्;  
 अथ यत्पशुभ्यस्तृणोदकं विन्दति, तेन पशूनाम्;  
 यदस्य गृहेषु श्वापदा वयांस्या पिपीलिकाभ्य उपजीवन्ति,  
 तेन तेषां लोकः; यथा ह वै स्वाय लोकायारिष्टिमिच्छेत्,  
 एवं हैवंविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति; तद्वा एतद्विदितम् मीमांसितम् ॥ १६ ॥

atho ayam vā ātmā sarveṣām bhūtānām lokah;  
 sa yajjuhōti, yadyajate, tena devānām lokah.  
 atha yadanubrūte tena ṣiṇām, atha yatpitṛbhyo nipṛṇāti,  
 yatprajāmicchate, tena pitṛṇām; atha yanmanuṣyānvāsayate,  
 yadebhyo' śanam dadāti, tena manuṣyāṇām;  
 atha yatpaśubhyastrṇodakam vindati, tena paśūnām;  
 yadasya gr̥heṣu śvāpadā vayāmsyā pipīlikābhya upajīvanti,  
 tena teṣām lokah; yathā ha vai svāya lokāyāriṣṭimicchet,  
 evaṃ haivamvide sarvāṇi bhūtānyariṣṭimicchanti;  
 tadvā etadviditam mīmāṃsitam || 16 ||

Now this self (the ignorant man) is an object of enjoyment to all beings. That he makes oblations in the fire and performs sacrifices is how he becomes such an object to the gods. That he studies the Vedas is how he becomes an object of enjoyment to the Ṛṣis (sages). That he makes offerings to the Manes and desires children is how he becomes such an object to the Manes. That he gives shelter to men as well as food is how he becomes an object of enjoyment to men. That he gives fodder and water to the animals is how he becomes such an object to them. And that beasts and birds, and even the ants, feed in his *home* is how he *becomes* an object of enjoyment to these. Just as one wishes safety to one's body, so do all beings wish safety to him who knows it as such. This indeed has been known, and discussed.  
 [1 - 4 - 16]

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,  
 अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;  
 एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;  
 तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;  
 अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;  
 स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;  
 तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,  
 चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,  
 श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;  
 स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,  
 पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,  
 atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;  
 etāvān vai kāmāḥ, necchamścanāto bhūyo vindet;  
 tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya;  
 atha vittam me syāt, atha karma kurvīyeti;  
 sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;  
 tasyo kṛtsnatā—mana evāsyātmā, vāgajāyā, prāṇaḥ prajā,  
 cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,  
 śrotreṇa hi tacchṛṇoti; atmaivāsy karma, ātmanā hi karma karoti;  
 sa eṣa pāṅkto yajñāḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,  
 pāṅktamidam sarvaṁ yadidam kiñca;  
 tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.' This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.' Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।  
 एकमस्य साधारणम्, द्वे देवानभाजयत् ॥  
 त्रीण्यात्मनेऽकुरुत, पशुभ्य एकं प्रायच्छत् ।  
 तस्मिन्सर्वम् प्रतिष्ठितम् यच्च प्राणिति यच्च न ॥  
 कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा ।  
 यो वैतामक्षितिम् वेद सोऽन्नमति प्रतीकेन ॥  
 स देवानपिगच्छति, स ऊर्जमुपजीवति ॥  
 इति श्लोकाः ॥ १ ॥

yatsaptānnāni medhayā tapasājanayatpitā |  
 ekamasya sādharmaṇam, dve devānabhājayat ||  
 trīṇyātmāne'kuruta, paśubhya ekaṁ prāyacchat |  
 tasminsarvam pratiṣṭhitam yacca prāṇiti yacca na ||  
 kasmāttāni na kṣīyante'dyamānāni sarvadā |  
 yo vaitāmakṣitim veda so'nnamatti pratīkena ||  
 sa devānapigacchati, sa ūrjamupajīvati ||  
 iti ślokāḥ || 1 ||

That the father produced seven kinds of food through meditation and rites (I shall disclose). One is common to all eaters. Two he apportioned to the gods. Three he designed for himself. And one he gave to the animals. On it rests everything—what lives and what does not. Why are they not exhausted, although they are always being eaten? He who knows this cause of their permanence eats food with Pratīka (pre-eminence). He attains (identity with) the gods and lives on nectar. These are the verses. [1 - 5 - 1]



‘यत्सप्तान्नानि मेधया तपसाजनयत्पिता’ इति मेधया  
 हि तपसाजनयत्पिता । ‘एकमस्य साधारणम्’  
 इतीदमेवास्य तत् साधारणमन्नम् यदिदमद्यते ।  
 स य एतदुपास्ते न स पाप्मनो व्यावर्तते,  
 मिश्रं हयेतत् । ‘द्वे देवानभाजयत्’ इति हुतं  
 च प्रहुतं च, तस्माद्देवेभ्यो जुहवति च प्र च जुहवति;  
 अथो आहुर्दशपूर्णमासाविति । तस्मान्नेष्टियाजुकः स्यात् ।  
 ‘पशुभ्य एकं प्रायच्छत्’ इति तत्पयः । पयो हयेवाग्रे  
 मनुष्याश्च पशवश्चोपजीवन्ति; तस्मात् कुमारं जातं  
 घृतं वै वागे प्रतिलेहयन्ति, स्तनं वानुधापयन्ति;  
 अथ वत्सम् जातमाहुरतृणाद इति । ‘तस्मिन् सर्वं  
 प्रतिष्ठितम् यच्च प्राणिति यच्च न’ इति पयसि  
 हीदं सर्वम् प्रतिष्ठितम्, यच्च प्राणिति यच्च न ।  
 तद्यदिदमाहुः, संवत्सरं पयसा जुहवदप पुनर्मृत्युं जयतीति,  
 न तथा विद्यातः; यदहरेव जुहोति, तदहः पुनर्मृत्युमपजयत्येवं  
 विद्वान्, सर्वं हि देवेभ्योऽन्नाद्यम् प्रयच्छति ।  
 ‘कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा’ इति पुरुषो  
 वा अक्षितिः, स हीदमन्नं पुनः पुनर् जनयते ।  
 ‘यो वैतामक्षितिं वेद’ इति पुरुषो वा अक्षितिः, स हीदमन्नं  
 धिया धिया जनयते कर्मभिः; यद्धैतन्न कुर्यात्क्षीयेत ह;  
 ‘सोऽन्नमति प्रतीकेन’ इति मुखम् प्रतीकम्, मुखेनेत्येतत् ।  
 ‘स देवानपिगच्छति, स ऊर्जमुपजीवति’ इति प्रशंसा ॥ २ ॥

‘yatsaptānnāni medhayā tapasājanayatpitā’ iti medhayā  
 hi tapasājanayatpitā | ‘ekamasya sādharmaṇam’  
 itīdamevāsya tat sādharmaṇamannam yadidamadyate |  
 sa ya etadupāste na sa pāpmano vyāvartate,  
 miśraṁ hyetat | ‘dve devānabhājayat’ iti hutaṁ  
 ca prahutaṁ ca, tasmāddevebhyo juhvati ca pra ca juhvati;  
 atho āhurdaśapūrṇamāsāviti | tasmānneṣṭiyājukaḥ syāt |  
 ‘paśubhya ekaṁ prāyacchat’ iti tatpayaḥ | payo hyevāgre  
 manuṣyāśca paśavaścopajīvanti; tasmāt kumāraṁ jātaṁ  
 ghṛtaṁ vai vāgre pratilehayanti, stanam vānudhāpayanti;  
 atha vatsam jātamāhuratṛṇāda iti | ‘tasmin sarvaṁ  
 pratiṣṭhitam yacca prāṇiti yacca na’ iti payasi hīdaṁ  
 sarvaṁ pratiṣṭhitam, yacca prāṇiti yacca na |  
 tadyadidamāhuḥ, saṁvatsaraṁ payasā juhvadapa  
 punarmṛtyuṁ jayatīti, na tathā vidyāt; yadahareva juhōti,  
 tadahaḥ punarmṛtyumapajayatyevaṁ vidvān,  
 sarvaṁ hi devebhyo’nnādyam prayacchati |  
 ‘kasmāttāni na kṣīyante’dyamānāni sarvadā’  
 iti puruṣo vā akṣitiḥ, sa hīdamannaṁ punaḥ  
 punar janayate | ‘yo vaitāmakṣitiṁ veda’  
 iti puruṣo vā akṣitiḥ, sa hīdamannaṁ dhiyā dhiyā  
 janayate karmabhiḥ; yaddhaitanna kuryātkṣīyeta ha;  
 ‘so’nnamatti pratīkena’ iti mukham pratīkam,  
 mukhenetyetat | ‘sa devānapigacchati,  
 sa ūrjamupajīvatī’ iti praśamsā || 2 ||

‘That the father produced seven kinds of food through meditation and rites’ means that the father indeed produced them through meditation and rites. ‘One is common to all eaters’ means, this food that is eaten is the common food of all eaters. He who adores (monopolises) this food is never free from evil, for this is general food. ‘Two he apportioned to the gods,’ means making oblations in the fire, and offering presents otherwise to the gods. Therefore people perform both these. Some, however, say, those two are the new and full moon sacrifices. Therefore one should not be engrossed with sacrifices for material ends. ‘One he gave to the animals’—it is milk. For men and animals first live on milk alone. Therefore they first make a new-born babe lick clarified butter or suckle it. And they speak of a new-born calf as not yet eatrgrg grass. ‘On it rests everything— what lives and what does not’ means that on milk indeed rests all this that lives and that does not. It is said that by making offerings of milk in the fire for a year one conquers further death. One should not think like that. He who knows as above conquers further death the very day he makes that offering, for he offers all eatable food to the gods. ‘Why are they not exhausted, although they are always being eaten?’—means that the being (eater) is indeed the cause of their permanence, for he produces this food again and again. ‘He who knows this cause of their permanence’ means that the being (eater) is indeed the cause of their permanence, for he produces this food through his meditation for the time being and rites. If he does not do this, it will be exhausted. ‘He eats food with Pratīka’ ‘Pratīka’ means pre-eminence; hence the meaning is, pre-eminently. ‘He attains the gods and lives on nectar’ is a eulogy.[1 - 5 - 2]

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,  
 तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,  
 नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,  
 मनसा ह्येव पश्यति, मनसा सृणोति ।  
 कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा  
 धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;  
 तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;  
 यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायता,  
 एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन  
 इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,  
 वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,  
 tānyātmane'kuruta; ‘anyatramanā abhūvam,  
 nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,  
 manasā hyeva paśyati, manasā sṛṇoti |  
 kāmah saṃkalpo vicikitsā śraddhā'śraddhā  
 dhṛtiradhr̥tirhr̥rdhīrbhīrityetadsarvaṃ mana eva;  
 tasmādapi pṛṣṭhata upaspr̥ṣṭo manasā vijānāti;  
 yaḥ kaśca śabdo vāgeva sā | eṣā hyantamāyattā,  
 eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na  
 ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,  
 vāṇmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]



### 1 - 5 - 4

त्रयो लोकाः एत एव; वागेवायं लोकः,  
मनोऽन्तरिक्षलोकः, प्राणोऽसौ लोकाः ॥ ४ ॥

trayo lokāḥ eta eva; vāgevāyaṃ lokāḥ,  
mano'ntarikṣalokāḥ, prāṇo'sau lokāḥ || 4 ||

These are the three worlds. The organ of speech is this world (the earth), the mind is the sky, and the vital force is that world (heaven). [1 - 5 - 4]

### 1 - 5 - 5

त्रयो वेदा एत एव; वागेवर्ग्वेदः,  
मनो यजुर्वेदः, प्राणह् सामवेदः ॥ ५ ॥

trayo vedā eta eva; vāgevargvedaḥ,  
mano yajurvedaḥ, prāṇah sāmavedaḥ || 5 ||

These are the three Vedas. The organ of speech is the Ṛg-Veda, the mind is the Yajur-Veda and the vital force the Sāma-Veda. [1 - 5 - 5]

### 1 - 5 - 6

देवाः पितरो मनुष्या एत एव; वागेव देवाः,  
मनः पितरः, प्राणो मनुष्याः ॥ ६ ॥

devāḥ pitaro manuṣyā eta eva; vāgeva devāḥ,  
manaḥ pitarah, prāṇo manuṣyāḥ || 6 ||

These are the gods, the Manes and men. The organ of speech is the gods, the mind the Manes, and the vital force men. [1 - 5 - 6]

### 1 - 5 - 7

पिता माता प्रजैत एव; मन एव पिता,  
वङ्माता, प्राणः प्रजा ॥ ७ ॥

pitā mātā prajaita eva; mana eva pitā,  
vaṅmātā, prāṇaḥ prajā || 7 ||

These are the father, mother and child. The mind is the father, the organ of speech the mother, and the vital force the child. [1 - 5 - 7]

### 1 - 5 - 8

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव;  
यत्किञ्च विज्ञातम्, वाचस्तद्रूपम्,  
वाग्धि विज्ञाता; वागेनं तद्भूत्वावति ॥ ८ ॥

vijñātaṁ vijijñāsyamavijñātameta eva;  
yatkiṃca vijñātam, vācastadrūpam,  
vāgghi vijñātā; vāgenaṁ tadbhūtvāvati || 8 ||

These are what is known, what it is desirable to know, and what is/unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him (who knows this) by becoming that (which is known). [1 - 5 - 8]

### 1 - 5 - 9

यत्किञ्च विजिज्ञास्यं मनसस्तद्रूपम्,  
मनो हि विज्ञास्यम्; मन एनं तद्भूत्वावति ॥ ९ ॥

yatkiṃca vijijñāsyam manasastadrūpam,  
mano hi vijñāsyam; mana enaṁ tadbhūtvāvati || 9 ||

Whatever it is desirable to know is a form of the mind, for the mind is what it is desirable to know. The mind protects him (who knows this) by becoming that (which it is desirable to know). [1 - 5 - 9]

### 1 - 5 -10

यत्किञ्चाविज्ञातं प्राणस्य तद्रूपम्,  
प्राणो ह्यविज्ञातः; प्राण एवं तद्भूत्वावति ॥ १० ॥

yatkimcāvijñātaṃ prāṇasya tadrūpam,  
prāṇo hyavijñātaḥ; prāṇa evaṃ tadbhūtvāvati || 10 ||

Whatever is unknown is a form of the vital force, for the vital force is what is unknown. The vital force protects him (who knows this) by becoming that (which is unknown). [1 - 5 - 10]

### 1 - 5 -11

तस्यै वाचः पृथिवी शरीरम्, ज्योतीरूपमयमग्निः;  
तद्यावत्य् एव वाक्, तावती पृथिवी, तावनयमग्निः ॥ ११ ॥

tasyai vācaḥ pṛthivī śarīram, jyotīrūpamayamagniḥ;  
tadyāvaty eva vāk, tāvatī pṛthivī, tāvanayamagniḥ || 11 ||

The earth is the body of that organ of speech, and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far does this fire. [1 - 5 - 11]

## 1 - 5 -12

अथैतस्य मनसो द्यौः शरीरम्, ज्योतिरूपमसावादित्यः;  
तद्यावदेव मनः, तावती द्यौः, तावानसावादित्यः;  
तौ मिथुनं समैताम्, ततः प्राणोऽजायत; स इन्द्रः,  
स एसोऽसपत्नः, द्वितीयो वै सपत्नः;  
नास्य सपत्नो भवति, य एवं वेद ॥ १२ ॥

athaitasya manaso dyauḥ śarīram, jyotirūpamasāvādityaḥ;  
tadyāvadeva manaḥ, tāvatī dyauḥ, tāvānasāvādityaḥ;  
tau mithunaṁ samaitām, tataḥ prāṇo'jāyata; sa indraḥ,  
sa eso'sapatnaḥ, dvitīyo vai sapatnaḥ;  
nāsyā sapatno bhavati, ya evaṁ veda || 12 ||

Heaven is the body of this mind, and that sun is its luminous organ. And as far as the mind extends, so far extends heaven, and so far does that sun. The two were united, and from that the vital force emanated. It is the Supreme Lord. It is without a rival. A second being is indeed a rival. He who knows it as such has no rival.[1 - 5 - 12]

## 1 - 5 -13

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः;  
तद्यावानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः,  
त एते सर्व एव समाः, सर्वेऽनन्ताः;  
स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति;  
अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥ १३ ॥

athaitasya prāṇasyāpaḥ śarīram, jyotirūpamasau candraḥ;  
tadyāvāneva prāṇaḥ, tāvatya āpaḥ, tāvānasau candraḥ,  
ta ete sarva eva samāḥ, sarve'nantāḥ;  
sa yo haitānantavata upāste'ntavantam sa lokam jayati;  
atha yo haitānanantānupāste'nantam sa lokam jayati || 13 ||

Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world. [1 - 5 - 13]

स एष संवत्सरः प्रजापतिः षोडशकलः,  
 तस्य रात्रय एव पञ्चदश कलाः, ध्रुवैवास्य  
 षोदशि कला; स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते;  
 सोऽमावास्यां रात्रिमेतया षोडस्या कलया  
 सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते;  
 तस्मादेतं रात्रिम् प्राणभृतः प्राणं न विच्छिन्द्यात्,  
 अपि कृकतासस्य, एतस्या एव देवताया अपचित्यै ॥ १४ ॥

sa eṣa saṁvatsaraḥ prajāpatiḥ ṣoḍaśakalaḥ,  
 tasya rātraya eva pañcadaśa kalāḥ, dhruvaivāsyā  
 ṣodaśi kalā; sa rātribhirevā ca pūryate'pa ca kṣīyate;  
 so'māvāsyāṁ rātrimetayā ṣoḍasyā kalayā  
 sarvamidam prāṇabhṛdanupraviśya tataḥ prātarjāyate;  
 tasmādetam rātrim prāṇabhṛtaḥ prāṇam na vicchindyāt,  
 api kṛkatāsasya, etasyā eva devatāyā apacityai || 14 ||

This Prajāpati (Hiraṇyagarbha) has sixteen digits and is represented by the year. The nights (and days) are his fifteen digits, and the constant one is his sixteenth digit. He (as the moon) is filled as well as wasted by the nights (and days). Through this sixteenth digit he permeates all these living beings on the new-moon night and rises the next morning. Therefore. on this night one should not take the life of living beings, not even of a chameleon, the adoration of this deity alone. [1 - 5 - 14]

यो वै स सम्वत्सरः प्रजापतिः षोडशकलः,  
 अयमेव स योऽयमेवंवित्पुरुषः; तस्य, वित्तमेव  
 पञ्चदश कलाः, आत्मैवास्य षोडशि कला,  
 स वित्तेनैवा च पूर्यतेऽप च क्षीयते;  
 तदेतन्नध्यम् यदयमात्मा, प्रधिर्वित्तम्;  
 तस्माद्यद्यपि सर्वज्यानिं जीयते,  
 आत्मना चेज्जीवति, प्रधिनागादित्येवाहुः ॥ १५ ॥

yo vai sa samvatsaraḥ prajāpatiḥ ṣoḍaśakalaḥ,  
 ayameva sa yo'yamevaṃvitpuruṣaḥ; tasya, vittameva  
 pañcadaśa kalāḥ, ātmaivāsyā ṣoḍaśi kalā,  
 sa vittenaivā ca pūrayte'pa ca kṣīyate;  
 tadetannadhyam yadayamātmā, pradhīrvittam;  
 tasmādyadyapi sarvajyāniṃ jīyate,  
 ātmanā cejjīvati, pradhināgādityevāhuḥ || 15 ||

That Prajāpati who has sixteen digits and is represented by the year is indeed this man who knows as above. Wealth constitutes his fifteen digits, and the body his sixteenth digit. He is filled as well as wasted by wealth. This body stands for a nave, and wealth is the felloe. Therefore if a man loses everything, but he himself lives, people say that he has only lost his outfit. [1 - 5 - 15]

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको  
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,  
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;  
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko  
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,  
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;  
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

अथातः संप्रतिः—यदा प्रीष्यन्मन्यतेऽथ  
 पुत्रमाह, त्वं ब्रह्म, त्वं यजः,  
 त्वं लोक इति; स पुत्रः प्रत्याह,  
 अहं ब्रह्म, अहं यजः,  
 अहं लोक इति; यद्वै किञ्चानूक्तं  
 तस्य सर्वस्य ब्रह्मेत्येकता ।  
 ये वै के च यजस्तैषां  
 सर्वेषां यज इत्येकता; ये वै के च  
 लोकास्तैषां सर्वेषां लोक इत्येकता;  
 एतावद्वा इदं सर्वम्;  
 एतन्मा सर्वं सन्नयमितोऽभुनजदिति,  
 तस्मात् पुत्रमनुशिष्टं लोक्यमाहुः,  
 तस्मादेनमनुसशाति; स यदैवंविदस्माल्लोकात्प्रीति,  
 अथैभिरेव प्राणैः सह पुत्रमाविशति ।  
 स यद्य् अननं किञ्चिदक्ष्णयाऽकृतम् भवति,  
 तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति,  
 तस्मात्पुत्रो नाम; स पुत्रेणैवास्मिंल्लोके  
 प्रतिष्ठति, अथैनमेतं दैवाः  
 प्राणा अमृता आविशन्ति ॥ १७ ॥

athātaḥ saṁprattiḥ—yadā praiṣyanmanyate'tha  
 putramāha, tvaṁ brahma, tvaṁ yajñah,  
 tvaṁ loka iti; sa putraḥ pratyāha,  
 ahaṁ brahma, ahaṁ yajñah,  
 ahaṁ loka iti; yadvai kiṁcānūktaṁ  
 tasya sarvasya brahmetyekatā |  
 ye vai ke ca yajñasteṣāṁ  
 sarveṣāṁ yajña ityekatā; ye vai ke ca  
 lokāsteṣāṁ sarveṣāṁ loka ityekatā;  
 etāvadvā idam sarvam;  
 etanmā sarvaṁ sannayamito'bhunajaditi,  
 tasmāt putramanuśiṣṭhaṁ lokyamāhuḥ,  
 tasmādenamanusaśāti;  
 sa yadaivaṁvidasmāllokātpraitī,  
 athaibhireva prāṇaiḥ saha putramāviśati |  
 sa yady anena kiṁcidakṣṇayā'kṛtaṁ bhavati,  
 tasmādenaṁ sarvasmātputro muñcati,  
 tasmātputro nāma; sa putreṇaivāsmiṁlloke  
 pratiṣṭhati, athainamete daivāḥ  
 prāṇā amṛtā āviśanti || 17 ||



Now therefore the entrusting: When a man thinks he will die, he says to his son, 'You are Brahman, you are the sacrifice, and you are the world.' The son replies, 'I am Brahman, I am the sacrifice, and I am the world.' (The father thinks:) 'Whatever is studied is all unified in the word "Brahman." Whatever sacrifices there are, are all unified in the word "sacrifice." And whatever worlds there are, are all unified in the word "world." All this (the duties of a householder) is indeed this much. 'He, being all this, will protect me from (the ties of) this world.' Therefore they speak of an educated son as being conducive to the world. Hence (a father) teaches his son. When a father who knows as above departs from this world, he penetrates his son together with the organ of speech, the mind and the vital force. Should anything be left undone by him through any slip the son exonerates him from all that. Therefore he is called a son. The father lives in this world through the son. Divine and immortal speech, mind and vital force permeate him. [1 - 5 - 17]

### 1 - 5 - 18

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति;

सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ १८ ॥

pr̥thivyai cainamagneśca daivī vāgāviśati;

sā vai daivī vāgyayā yadyadeva vadati tattadbhavati || 18 ||

The divine organ of speech from the earth and fire permeates him. That is the divine organ of speech through which whatever he says is fulfilled. [1 - 5 - 18]

## 1 - 5 - 19

दिवश्चैनमादित्याच्च दैवं मन आविशति;  
तद्वै दैवं मनो येनानन्द्येव भवति, अथो न शोचति ॥ १९ ॥

divaścainamādityācca daivaṃ mana āviśati;  
tadvai daivaṃ mano yenānandyeva bhavati, atho na śocati || 19 ||

The divine mind from heaven and the sun permeates him. That is the divine mind through which he only becomes happy and never mourns. [1 - 5 - 19]

## 1 - 5 - 20

अद्भ्यस्चैनं चन्द्रमसस्य दैवः प्राण आविशति; स वै दैवः  
प्राणो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति;  
स एवंवित्सर्वेषाम् भूतानामात्मा भवति; यथैषा देवतैवं सः;  
यथैतां देवतां सर्वाणि भूतान्यवन्ति,  
एवं हैवंविदं सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः  
शोचन्ति, अमैवासां तद्भवति, पुन्यमेवामुं गच्छति,  
न ह वै देवान् पापं गच्छति ॥ २० ॥

adbhyascainaṃ candramasasca daivaḥ prāṇa āviśati; sa vai daivaḥ  
prāṇo yaḥ saṃcaramścāsaṃcaramśca na vyathate, atho na riṣyati;  
sa evaṃvitsarveṣāṃ bhūtānāmātmā bhavati; yathaiṣā devataivaṃ saḥ;  
yathaitāṃ devatāṃ sarvāṇi bhūtānyavanti,  
evaṃ haivaṃvidaṃ sarvāṇi bhūtānyavanti | yadu kiṃcemāḥ prajāḥ  
śocanti, amaivāsāṃ tadbhavati, punyamevāmuṃ gacchati,  
na ha vai devān pāpaṃ gacchati || 20 ||

The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods. [1 - 5 - 20]

अथातो व्रतमीमांसा; प्रजापतिर्ह कर्माणि ससृजे,  
 तानि सृष्टान्यन्योऽन्येनास्पर्धन्त—वदिष्याम्येवाहमिति  
 वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः,  
 श्रोष्याम्यहमिति श्रोत्रम्, एवमन्यानि कर्माणि यथाकर्म;  
 तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्,  
 तान्याप्त्वा मृत्युरवारुन्ध; तस्मात्श्राम्यत्येव वाक्,  
 श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्;  
 अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः;  
 तानि ज्ञातुं दधिरे । अयं वै नः श्रेष्ठो यः  
 संचरंश्चासंचरंश् च न व्यथते, अथो न रिष्यति,  
 हन्तास्यैव सर्वे रूपमसामेति; त एतस्यैव सर्वे  
 रूपमभवन्, तस्मादेत एतैनाख्यायन्ते प्राणा इति;  
 तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद;  
 य उ हैवंविदा स्पर्धतेऽनुशुष्यति,  
 अनुशुष्य हैवान्ततो म्रियते इत्यध्यात्मम् ॥ २१ ॥

athāto vratamīmāṃsā; prajāpatirha karmāṇi sasṛje,  
 tāni sṛṣṭānyanyo'nyenāspardhanta—vadiṣyāmyevāhamiti  
 vāgdadhre, drakṣyāmyahamiti cakṣuḥ,  
 śroṣyāmyahamiti śrotram, evamanyāni karmāṇi yathākarma;  
 tāni mṛtyuḥ śramo bhūtvopayeme, tānyāpnot,  
 tānyāptvā mṛtyuravārundha; tasmātsrāmyatyeva vāk,  
 śrāmyati cakṣuḥ, śrāmyati śrotram;  
 athemameva nāpnodyo'yaṃ madhyamaḥ prāṇaḥ;  
 tāni jñātum dadhrire | ayaṃ vai naḥ śreṣṭho yaḥ  
 saṃcaramṣcāsaṃcaramś ca na vyathate, atho na riṣyati,  
 hantāsyaiḥ sarve rūpamasāmeti; ta etasyaiḥ sarve  
 rūpamabhavan, tasmādetā etainākhyāyante prāṇā iti;  
 tena ha vāva tatkulamācakṣate yasminkule bhavati ya evaṃ veda;  
 ya u haivaṃvidā spardhate'nuśuṣyati,  
 anuśuṣya haivāntato mriyate ityadhyātmam || 21 ||

Now a consideration of the vow: Prajāpati projected the organs. These, on being projected, quarreled with one another. The organ of speech took a vow, 'I will go on speaking.' The eye: 'I will see.' The ear: 'I will hear.' And so did the other organs according to their functions. Death captured them in the form of fatigue—it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. 'This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.' They all assumed its form. Therefore they are called by this name of 'Prāṇa.' That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.[1 - 5 - 21]

अथाधिदैवतम्-ज्वलिष्याम्येवाहमित्यग्निर्दध्रे,  
तप्स्याम्यहमित्यादित्यः, भास्याम्यहमिति  
चन्द्रमाः, एवमन्या देवता यथादेवतम्;  
स यथैषां प्राणानां मध्यमः प्राणः, एवमेतासां  
देवतानां वायुः,, निम्लोचन्ति हान्या देवताः,  
न वायुः; सैषानस्तमिता देवता यद्वायुः ॥ २२ ॥

athādhidaivatam-jvaliṣyāmyevāhamityagnirdadhre,  
tapsyāmyahamityādityaḥ, bhāsyāmyahamiti  
candramāḥ, evamanyā devatā yathādevatam;  
sa yathaiṣāṃ prāṇānāṃ madhyamaḥ prāṇaḥ,  
evametāsāṃ devatānāṃ vāyuḥ,, nimlocanti hānyā  
devatāḥ, na vāyuḥ; saiṣānastamitā devatā yadvāyuḥ || 22 ||

Now with reference to the gods: Fire look a vow, 'I will go on burning.' The sun: 'I will give heat.' The moon: 'I will shine.' And so did the other gods according to their functions. As is the vital force in the body among these organs, so is Vāyu (air) among these gods. Other gods sink, but not air. Air is the deity that never sets. [1 - 5 - 22]

अथैष श्लोको भवति—‘यतश्चोदेति सूर्यः, अस्तं यत्र  
च गच्छति’ इति प्राणाद्वा एष उदेति, प्राणेऽस्तमेति,  
‘तं देवास्चक्रिरे धर्मम्, स एवाद्य, स उ श्वः’ इति ।  
यद्वा एतेऽमुह्यद्रियन्त तदेवाप्यद्य कुर्वन्ति ।  
तस्मादेकमेव व्रतं चरेत्, प्राण्याच्चैवापान्याच्च,  
नेन्मा पाप्मा मृत्युरापनु वदिति;  
यद्यु चरेत्समापिपयिषेत्, तेनो एतस्यै देवतायै  
सायुज्यं सलोकतां जयति ॥ २३ ॥

athaiṣa śloko bhavati-yataścodeti sūryaḥ, astam atra  
ca gacchati’ iti prānādvā eṣa udeti, prāṇe’stameti,  
‘taṁ devāścakrire dharmam, sa evādyā, sa u śvaḥ’ iti |  
yadvā ete’murhyadriyanta tadevāpyadya kurvanti |  
tasmādekameva vratam caret, prāṇyāccaivāpānyācca,  
nenmā pāpmā mṛtyurāpnu vaditi;  
yadyu caretsamāpipayiṣet, teno etasyai devatāyai  
sāyujyam salokatām jayati || 23 ||

Now there is this verse: ‘The gods observed the vow of that from which the sun rises and in which he sets. It is (followed) to-day, and it will be (followed) to-morrow.’ The sun indeed rises from the vital force and also sets in it. What these (gods) observed then, they observe to this day. Therefore a man. should observe a single vow—do the functions of the Prāṇa and Apāna (respiration and excretion), lest the evil of death (fatigue) should overtake him. And if he observes it, he should seek to finish it. Through it he attains identity with this deity, or lives in the same world with it. [1 - 5 - 23]

## 1 - 6 - 1

त्रयं वा इदम्—नाम रूपं कर्म;  
 तेषां नाम्नां वागित्येतदेषामुक्थम्,  
 अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।  
 एतदेषां साम, एतद्धि सर्वैर्नामभिः  
 समम्; एतदेषां ब्रह्म,  
 एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma;  
 teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,  
 ato hi sarvāṇi nāmāny uttiṣṭhanti |  
 etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ  
 samam; etadeṣāṃ brahma,  
 etaddhi sarvāṇi nāmāni bibharti || 1 ||

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]

## 1 - 6 - 2

अथ रूपाणाम् चक्षुरित्येतदेषामुक्थम्;  
 अतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति;  
 एतदेषां साम, एतद्धि सर्वै रूपाः  
 समम्; एतदेषाम् ब्रह्म,  
 एतद्धि सर्वाणि रूपाणि बिभर्ति ॥ २ ॥

atha rūpāṇām cakṣurityetadeṣāmuktham;  
 ato hi sarvāṇi rūpāṇyuttiṣṭhanti;  
 etadeṣāṃ sāma, etaddhi sarvai rūpaiḥ  
 samam; etadeṣāṃ brahma,  
 etaddhi sarvāṇi rūpāṇi bibharti || 2 ||

Now of forms the eye (anything visible) is the Uktha (source), for all forms spring from it. It is their Sāman (common feature), for it is common to all forms. It is their Brahman (self), for it sustains all forms. [1 - 6 - 2]



अथ कर्मणामात्मेत्येतदेषामुक्तम्,  
 अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति;  
 एतदेषां साम, एतद्धि सर्वैः कर्मभिः  
 समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि  
 कर्माणि बिभर्ति; तदेतत्त्रयं सदेकमयमात्मा,  
 आत्मा एकः सन्नेतत्त्रयम्;  
 तदेतदमृतं सत्येन छन्नम्;  
 प्राणो वा अमृतम्, नामरूपे सत्यम्,  
 ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥

atha karmaṇāmātmetyetadeśāmuktham,  
 ato hi sarvāṇi karmāṇyuttiṣṭhanti;  
 etadeśāṃ sāma, etaddhi sarvaiḥ karmabhiḥ  
 samam; etadeśāṃ brahma, etaddhi sarvāṇi  
 karmāṇi bibharti; tadeṭattrayaṃ sadekamayamātmā,  
 ātmā ekaḥ sannetattrayam;  
 tadeṭadamṛtaṃ satyena channam;  
 prāṇo vā amṛtam, nāmarūpe satyam,  
 tābhyāmayam prāṇaśchannaḥ || 3 ||

And of actions the body (activity) is the Uktha (source), for all actions spring from it. It is their Sāman (common feature), for it is common to all actions. It is their Brahman (self), for it sustains all actions. These three together are one—this body, and the body, although one, is these three. This immortal entity is covered by truth (the five elements): The vital force is the immortal entity, and name and form are truth; (so) this vital force is covered by them. [1 - 6 - 3]



A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

# **CHAPTER 2**

***6 Sections***

***66 Verses***

ॐ । दृप्तबालाकिर्हानूचानो गार्ग्य आस,  
 स होवाचाजातशत्रुं काश्यम्,  
 ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः,  
 सहस्रमेतस्यां वाचि ददम्ः,  
 जनको जनक इति वै जना धावन्तीति ॥ १ ॥

om | dṛptabālākirhānūcāno gārgya āsa,  
 sa hovācājātaśatruṃ kāśyam,  
 brahma te bravāṇīti; sa hovācājātaśatruḥ,  
 sahasrametasyāṃ vāci dadmaḥ,  
 janako janaka iti vai janā dhāvantīti || 1 ||

Om. There was a man of the Garga family called Proud Bālāki, who was a speaker.<sup>[1]</sup> He said to Ajātaśatru, the King of Benares, ‘I will tell you about Brahman.’ Ajātaśatru said, ‘For this proposal I give you a thousand (cows). People indeed rush saying, “Janaka, Janaka.” (I too have some of his qualities.)’ [2 - 1 - 1]

स होवाच गार्ग्यः, य एवासावादित्ये  
 पुरुष एतम् एवाहं ब्रह्मोपास इति;  
 स होवाचाजात्शत्रुः, मा मैतस्मिन्संवदिष्ठाः,  
 अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति  
 वा अहमेतमुपास इति;  
 स य एतमेवमुपास्तेऽतिष्ठाः  
 सर्वेषां भूतानां मूर्धा राजा भवति ॥ २ ॥

sa hovāca gārgyaḥ, ya evāsāvāditye  
 puruṣa etam evāhaṁ brahmopāsa iti;  
 sa hovācājātsatruḥ, mā maitasminsamvadiṣṭhāḥ,  
 atiṣṭhāḥ sarveṣāṁ bhūtānāṁ mūrdhā rājeti  
 vā ahametamupāsa iti;  
 sa ya etamevamupāste'tiṣṭhāḥ  
 sarveṣāṁ bhūtānāṁ mūrdhā rājā bhavati || 2 ||

Gārgya said, 'That being who is in the sun, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as all-surpassing, as the head of all beings and as resplendent.' He who meditates upon him as such becomes all-surpassing, the head of all beings and resplendent. [2 - 1 - 2]

स होवाच गार्ग्यः,  
 य एवासौ चन्द्रे पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजात्शत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 बृहन्पाण्डरवासाः सोमो राजेति  
 वा अहमेतमुपास इति;  
 स य एतमेवमुपास्तेऽहरहर्ह  
 सुतः प्रसुतो भवति, नास्यान्नं क्षीयते ॥ ३ ॥

sa hovāca gārgyaḥ,  
 ya evāsau candre puruṣa etamevāhaṃ  
 brahmopāsa iti; sa hovācājātsatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 bṛhanpāṇḍaravāsāḥ somo rājeti  
 vā ahametamupāsa iti;  
 sa ya etamevamupāste'haraharha  
 sutaḥ prasuto bhavati, nāsyānnaṃ kṣīyate || 3 ||

Gārgya said, 'That being who is in the moon, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as the great, white-robed, radiant Soma.' He who meditates upon him as such has abundant Soma pressed in his principal and auxiliary sacrifices every day, and his food never gets short. [2 - 1 - 3]

स होवाच गार्ग्यः,  
 य एवासौ विद्युति पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 तेजस्वीति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्ते तेजस्वी ह भवति,  
 तेजस्विनी हास्य प्रजा भवति ॥ ४ ॥

sa hovāca gārgyaḥ,  
 ya evāsau vidyuti puruṣa etamevāhaṁ  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 tejasvīti vā ahametamupāsa iti;  
 sa ya etamevamupāste tejasvī ha bhavati,  
 tejasvinī hāsyā prajā bhavati || 4 ||

Gārgya said, 'That being who is in lightning, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as powerful.' He who meditates upon him as such becomes powerful, and his progeny too becomes powerful. [2 - 1 - 4]

स होवाच गार्ग्यः,  
 य एवायमाकाशे पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाह,  
 पूर्णमप्रवर्तीति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्ते पूर्यते प्रजया  
 पशुभिः नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ ५ ॥

sa hovāca gārgyaḥ,  
 ya evāyamākāśe puruṣa etamevāhaṁ  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāh,  
 pūrṇamapravartīti vā ahametamupāsa iti;  
 sa ya etamevamupāste pūryate prajayā  
 paśubhiḥ nāsyāsmāllokātprajodvartate || 5 ||

Gārgya said, 'This being who is in the ether, I meditate upon as Brahman. ' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as full and unmoving. ' He who meditates upon him as such is filled with progeny and cattle, and his progeny is never extinct from this world. [2 - 1 - 5]

स होवाच गार्ग्यः,  
 य एवायं वायौ पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा  
 अहमेतमुपास इति; स य एतमेवमुपास्ते  
 जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥ ६ ॥

sa hovāca gārgyaḥ,  
 ya evāyaṃ vāyau puruṣa etamevāhaṃ  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 indro vaikunṭho'parājitā seneti vā  
 ahametamupāsa iti; sa ya etamevamupāste  
 jiṣṇurhāparājiṣṇurbhavatyanyatastyajāyī || 6 ||

Gārgya said, 'This being who is in air, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as the Lord, as irresistible, and as the unvanquished army.' He who meditates upon him as such ever becomes victorious and invincible, and conquers his enemies. [2 - 1 - 6]



स होवाच गार्ग्यः,  
 य एवायमग्नौ पुरुष एतमेवाहम्  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 विषासहिरिति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्ते विषासहिर्ह भवति,  
 विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

sa hovāca gārgyah,  
 ya evāyamagnau puruṣa etamevāham  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 viṣāsahiriti vā ahametamupāsa iti;  
 sa ya etamevamupāste viṣāsahirha bhavati,  
 viṣāsahirhāsyā prajā bhavati || 7 ||

Gārgya said, 'This being who is in fire, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as forbearing.' He who meditates upon him as such becomes forbearing, and his progeny too becomes forbearing. [2 - 1 - 7]

स होवाच गार्ग्यः,  
 य एवायमप्सु पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 प्रतिरूप इति वा अहमेतमुपास इति;  
 स य एतम् एवमुपास्ते प्रतिरूपं  
 हैवैनमुपगच्छति, नाप्रतिरूपम्,  
 अथो प्रतिरूपोऽस्मज्जायते ॥ ८ ॥

sa hovāca gārgyaḥ,  
 ya evāyamapsu puruṣa etamevāhaṁ  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 pratirūpa iti vā ahametamupāsa iti;  
 sa ya etam evamupāste pratirūpaṁ  
 haivainamupagacchati, nāpratirūpaṁ,  
 atho pratirūpo'smajjāyate || 8 ||

Gārgya said, 'This being who is in a looking-glass, I meditate up as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as shining.' He who meditates upon him as such becomes shining, and his progeny too becomes shining. He also outshines all those with whom he comes in contact. [2 - 1 - 8]

स होवाच गार्ग्यः,  
 य एवायमादर्शं पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्टाः,  
 रोचिष्णुरिति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्ते रोचिष्णुर्ह  
 भवति रोचिष्णुर्हास्य प्रजा भवति,  
 अथो यैः संनिगच्छति,  
 सर्वास्तानतिरोचते ॥ ९ ॥

sa hovāca gārgyaḥ,  
 ya evāyamādarśe puruṣa etamevāhaṁ  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 rociṣṇuriti vā ahametamupāsa iti;  
 sa ya etamevamupāste rociṣṇurha  
 bhavati rociṣṇurhāsyā prajā bhavati,  
 atho yaiḥ samnigacchati,  
 sarvāmstānatirocate || 9 ||

Gārgya said, 'This being who is in a looking-glass and in other reflecting objects such as a sword, and in the intellect, which is pure of material. Shining, naturally bright, is the attribute. The result of the meditation is likewise. The progeny is included in the result, because there are many shining objects. [2 - 1 - 9]

स होवाच गार्ग्यः;  
 य एवायं यन्तं  
 पश्चात्शब्दोऽनूदेत्येतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 असुरिति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्ते सर्वं  
 हैवास्मिंल्लोक आयुरेति,  
 नैनं पुरा कालात्प्राणो जहाति ॥ १० ॥

sa hovāca gārgyaḥ;  
 ya evāyaṃ yantaṃ  
 paścātsabdo'nūdetyetamevāhaṃ  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 asuriti vā ahametamupāsa iti;  
 sa ya etamevamupāste sarvaṃ  
 haivāsmimlloka āyureti,  
 nainaṃ purā kālātprāṇo jahāti || 10 ||

Gārgya said, 'This sound that issues behind a man as he walks, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as life.' He who meditates upon him as such attains his full term of life in this world, and life does not depart from him before the completion of that term. [2 - 1 - 10]

स होवाच गार्ग्यः,  
 य एवायं दिक्षु पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजात्शत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 द्वितीयोऽनपग इति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्ते द्वितीयवान् ह भवति,  
 नास्माद्गणश्छिद्यते ॥ ११ ॥

sa hovāca gārgyaḥ,  
 ya evāyaṃ dikṣu puruṣa etamevāhaṃ  
 brahmopāsa iti; sa hovācājātsatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 dvitīyo'napaga iti vā ahametamupāsa iti;  
 sa ya etamevamupāste dvitīyavān ha bhavati,  
 nāsmādganaśchidyate || 11 ||

Gārgya said, 'This being who is in the quarters, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him, I meditate upon him as second and as non-separating. He who meditates upon him as such gets companions, and his followers never depart from him. [2 - 1 - 11]

स होवाच गार्ग्यः,  
 य एवायं छायामयः पुरुष  
 एतम् एवहां ब्रह्मोपास इति;  
 स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 मृत्युरिति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्ते सर्वं  
 हैवस्मिंल्लोक आयुरेति,  
 नैवं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

sa hovāca gārgyaḥ,  
 ya evāyaṃ chāyāmayah puruṣa  
 etam evahāṃ brahmopāsa iti;  
 sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 mṛtyuriti vā ahametamupāsa iti;  
 sa ya etamevamupāste sarvaṃ  
 haivasmiṃlloka āyureti,  
 naivaṃ purā kālānmṛtyurāgacchati || 12 ||

Gārgya said, 'This being who identifies himself with the shadow, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him. I meditate upon him as death.' He who meditates upon him as such attains his full term of life in this world, and death does not overtake him before the completion of that term. [2 - 1 - 12]

स होवाच गार्ग्यः,  
 य एवायमात्मनि पुरुष एतमेवाहं  
 ब्रह्मोपास इति; स होवाचाजातशत्रुः,  
 मा मैतस्मिन्संवदिष्ठाः,  
 आत्मन्वीति वा अहमेतमुपास इति;  
 स य एतमेवमुपास्त आत्मन्वी ह ब्रवति,  
 आत्मन्वीनी हास्य प्रजा भवति;  
 स ह तूष्णीमास गार्ग्यः ॥ १३ ॥

sa hovāca gārgyaḥ,  
 ya evāyamātmani puruṣa etamevāhaṁ  
 brahmopāsa iti; sa hovācājātaśatruḥ,  
 mā maitasminsamvadiṣṭhāḥ,  
 ātmanvīti vā ahametamupāsa iti;  
 sa ya etamevamupāsta ātmanvī ha bravati,  
 ātmanvīnī hāsyā prajā bhavati;  
 sa ha tūṣṇīmāsa gārgyaḥ || 13 ||

Gārgya said, 'This being who is in the self, I meditate upon as Brahman.' Ajātaśatru said, 'Please don't talk about him, I meditate upon him as self-possessed.' He who meditates upon him as such becomes self-possessed, and his progeny too becomes self-possessed. Gārgya remained silent. [2 - 1 - 13]



स होवाचाजातशत्रुः, एतावन्नु इति;  
 एतावद्धीति; नैतावता विदितं भवतिति;  
 स होवाच गार्ग्यः, उप त्वा यानीति ॥ १४ ॥

sa hovācājātaśatruḥ, etāvannu iti;  
 etāvaddhīti; naitāvatā veditaṃ bhavatiti;  
 sa hovāca gārgyaḥ, upa tvā yānīti || 14 ||

Ajātaśatru said, 'Is this all?' 'This is all.' 'By knowing this much one cannot know (Brahman).'  
 Gārgya said, 'I approach you as a student.' [2 - 1 - 14]

स होवाचाजातशत्रुः,  
 प्रतिलोमं चैतद्यद्ब्राह्मनः  
 क्षत्रियमुपेयात्, ब्रह्म मे वक्ष्यतीति,  
 व्येव त्वा ज्ञपयिष्यामीति;  
 तं पानावादयोत्तस्थौ,  
 तौ ह पुरुषं सुप्तमाजग्मतुः,  
 तमेतैर्नामभिरामन्त्रयांचक्रे,  
 बृहन् पाण्डरवासः सोम राजन्निति;  
 स नोत्तस्थौ, तं पाणिनाऽऽपेषम्  
 बोधयांचकार, स होत्तस्थौ ॥ १५ ॥

sa hovācājātaśatruḥ,  
 pratilomaṃ caitadyadbrāhmaṇaḥ  
 kṣatriyamupeyāt, brahma me vakṣyatīti,  
 vyeva tvā jñapayiṣyāmīti;  
 taṃ pānāvādayottasthau,  
 tau ha puruṣaṃ suptamājagmatuḥ,  
 tametairnāmabhirāmantrayāṃcakre,  
 bṛhan pāṇḍaravāsaḥ soma rājanniti;  
 sa nottasthau, taṃ pāṇinā"peṣam  
 bodhayāṃcakāra, sa hottasthau || 15 ||

Ajātaśatru said, 'It is contrary to usage that a Brāhmaṇa should approach a Kṣatriya thinking, "He will teach me about Brahman." However I will instruct you.' Taking Gārgya by the hand he rose. They came to a sleeping man. (Ajātaśatru) addressed him by these names, 'Great, White-robed, Radiant, Soma.' The man did not get up. (The King) pushed him with the hand till he awoke. Then he got up. [2 - 1 - 15]

स होवाचाजातशत्रुः,  
यत्रैष एतत्सुप्तोऽभूद्य एष  
विज्ञानमयः पुरुषः, क्वैष तदाभूत्,  
कुत एतदागादिति; तदु ह न मेने गार्ग्यः ॥ १६ ॥

sa hovācājātaśatruḥ,  
yatraiṣa etatsupto'bhūdy eṣa  
vijñānamayaḥ puruṣaḥ, kvaṣa tadābhūt,  
kuta etadāgāditi; tadu ha na mene gārgyaḥ || 16 ||

Ajātaśatru said, 'When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come?' Gārgya did not know that. [2 - 1 - 16]

स होवाचाजातशत्रुः,  
 यत्रैष एतत्सुप्तोऽभूद्य एष  
 विज्ञानमयः पुरुषः,  
 तदेषां प्राणानां विज्ञानेन  
 विज्ञानमादाय य एसोऽन्तर्हृदय  
 आकाशस्तस्मिञ्छेते;  
 तानि यदा गृह्णात्यथ हैतत्पुरुषः  
 स्वपिति नाम; तद्गृहीत एव प्राणो भवति,  
 गृहीता वाक्, गृहीतं चक्षुः,  
 गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovācājātaśatruḥ,  
 yatraiṣa etatsupto'bhūdy eṣa  
 vijñānamayaḥ puruṣaḥ,  
 tadeṣāṃ prāṇānāṃ vijñānena  
 vijñānamādāya ya eso'ntarhṛdaya  
 ākāśastasmiñchete;  
 tāni yadā gṛhṇātyatha haitatpuruṣaḥ  
 svapiti nāma; tadgṛhīta eva prāṇo bhavati,  
 gṛhītā vāk, gṛhītaṃ cakṣuḥ,  
 gṛhītaṃ śrotram,  
 gṛhītaṃ manaḥ || 17 ||

Ajātaśatru said, 'When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Ākāśa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed.' [2 - 1 - 17]

स यत्रैतत्स्वप्नाया चरति ते हास्य लोकाः;  
 तदुतेव महाराजो भवति,  
 उतेव महाब्राह्मणः,  
 उतेवोच्चावचं निगच्छति;  
 स यथा माहारजो जानपदान्  
 गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेत,  
 एवमेवैष एतत्प्राणान् गृहीत्वा  
 स्वे शरीरे यथाकामं परिवर्तते ॥18 ॥

sa yatraitatsvapnāyā carati te hāsya lokāḥ;  
 taduteva mahārājo bhavati,  
 uteva mahābrāhmaṇaḥ,  
 utevoccāvacam nigacchati;  
 sa yathā mārājo jānapadān  
 grhītvā sve janapade yathākāmaṁ parivarteta,  
 evamevaiṣa etatprāṇān grhītvā  
 sve śarīre yathākāmaṁ parivartate ||18 ||

When it thus remains in the dream state, these are its achievements: It then becomes an emperor, as it were, or a noble Brāhmaṇa, as it were, or attains states high or low, as it were. As an emperor, taking his citizens, moves about as he pleases in his own territory, so does it, thus taking the organs, move about as it pleases in its own body. [2 - 1 - 18]

अथ यदा सुषुप्तो भवति,  
यदा न कस्यचन वेद,  
हिता नाम नाड्यो द्वासप्ततिः  
सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते,  
ताभिः प्रत्यवसृप्य पुरीतति शेते;  
स यथा कुमारो वा महाराजो वा  
महाब्राह्मणो वातिघ्नीमानन्दस्य  
गत्वा शयीत, एवमेवैष एतच्छेते ॥ 19 ॥

atha yadā suṣupto bhavati,  
yadā na kasyacana veda,  
hitā nāma nāḍyo dvāsaptatiḥ sahasrāṇi  
hṛdayātpurītatamabhipratiṣṭhante,  
tābhiḥ pratyavasṛpya purītati śete;  
sa yathā kumāro vā mahārājo vā  
mahābrāhmaṇo vātighnīmānandasya  
gatvā śayīta, evamevaiṣa etacchete ॥ 19 ॥

Again when it becomes fast asleep— when it does not know anything—it comes back along the seventy-two thousand nerves called Hitā, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brāhmaṇa lives, having attained the acme of bliss, so does it remain. [2 - 1 - 19]

स यथोर्णनाभिस्तन्तुनोच्चरेत्,  
 यथाग्नेः कशुद्रा विस्फुलिङ्गा  
 व्युच्चरन्ति, एवमेवास्मादात्मनः  
 सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,  
 सर्वानि भूतानि व्युच्चरन्ति;  
 तस्योपनिषत्—सत्यस्य सत्यमिति  
 प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

sa yathorṇanābhistantunoccaret,  
 yathāgneḥ kśudrā visphuliṅgā  
 vyuccaranti, evamevāsmādātmanah  
 sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ,  
 sarvāni bhūtāni vyuccaranti;  
 tasyopaniṣat—satyasya satyamiti  
 prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is 'the Truth of truth.' The vital force is truth, and It is the truth of that. [2 - 1 - 20]



यो ह वै शिशं साधानं  
 सप्रत्याधानं सस्थूणं  
 सदामं वेद सप्त ह  
 द्विषतो भ्रातृव्यानवरुणद्धि ।  
 अयं वाव शिशुर्योऽयं  
 मध्यमः प्राणः,  
 तस्यैदमेवाधानम्,  
 इदं प्रत्याधानम्, प्राणः स्थूणा,  
 अन्नं दाम ॥ १ ॥

yo ha vai śiśaṃ sādhaṇaṃ  
 sapratyādhāṇaṃ sasthūṇaṃ  
 sadāmaṃ veda sapta ha  
 dviṣato bhrātr̥vyānavaruṇaddhi ।  
 ayaṃ vāva śiśuryo'yaṃ  
 madhyamaḥ prāṇaḥ,  
 tasyaidamevādhāṇam,  
 idaṃ pratyādhāṇam, prāṇaḥ sthūṇā,  
 annaṃ dāma || 1 ||

He who knows the calf with its abode, its special resort, its post and its tether kills his seven envious kinsmen: The vital force in the body is indeed the calf; this body is its abode, the head its special resort, strength its post, and food its tether. [2 - 2 - 1]

तमेतः सप्ताक्षितय उपतिष्ठन्ते;  
 तद्या इमा अक्षन् लोहिन्यो  
 राजयस्ताभिरेनं रुद्रोऽन्वायत्तः,  
 अथ या अक्षन्नापस्ताभिः पर्जन्यः,  
 या कनीनका तयादित्यः, यत्कृष्णं,  
 तेनाग्निः, यच्छुक्लं, तेनेन्द्रः,  
 अधरयैनं वर्तन्या  
 पृथिव्यन्वायत्ता, द्यौरुत्तरया;  
 नास्यान्नं कसीयते य एवं वेद ॥ २ ॥

tametaḥ saptākṣitaya upatiṣṭhante;  
 tadyā imā akṣan lohinyo  
 rājayastābhirenaṃ rudro'nvāyattaḥ,  
 atha yā akṣannāpastābhiḥ parjanyaḥ,  
 yā kanīnakā tayādityaḥ, yatkr̥ṣṇaṃ,  
 tenāgniḥ, yacchuklaṃ, tenendraḥ,  
 adharayainaṃ vartanyā  
 pṛthivyanvāyattā, dyauruttarayā;  
 nāsyānnaṃ ksīyate ya evaṃ veda || 2 ||

These seven gods that prevent decay worship it: Through these pink lines in the eye Rudra attends on it; through the water that is in the eye, Parjanya; through the pupil, the sun; through the dark portion, fire; through the white portion, Indra; through the lower eye-lid the earth attends on it; and through the upper eyelid, heaven. He who knows it as such never has any decrease of food. [2 - 2 - 2]

तदेष श्लोको भवति । अर्वाग्बिलश्चमस  
ऊर्ध्वबुध्नः, तस्मिन्यशो निहितं  
विश्वरूपम् । तस्यासत ऋषयः  
सप्त तीरे, वागष्टमी ब्रह्मणा संविदान् ॥  
इति । 'अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः'  
इतीदं तच्छिरः, एष ह्यर्वाग्बिलश्चमस  
ऊर्ध्वबुध्नः; 'तस्मिन्यशो निहितं  
विश्वरूपम्' इति प्राण वै यशो विश्वरूपम्,  
प्राणानेतदाह; 'तस्यासत ऋषयःसप्त तीरे'  
इति प्राणा वा ऋषयः, प्राणानेतदाह;  
'वागष्टमी ब्रह्मणा संविदाना' इति  
वागष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

tadeṣa śloko bhavati | arvāgbilaścamasa  
ūrdhvabudhnaḥ, tasminyaśo nihitaṁ  
viśvarūpam | tasyāsata ṛṣayaḥ  
sapta tīre, vāgaṣṭamī brahmaṇā saṁvidāna ||  
iti | 'arvāgbilaścamasa ūrdhvabudhnaḥ'  
itīdaṁ tacchiraḥ, eṣa hyarvāgbilaścamasa  
ūrdhvabudhnaḥ; 'tasminyaśo nihitaṁ  
viśvarūpam' iti prāṇa vai yaśo viśvarūpam,  
prāṇānetadāha; 'tasyāsata ṛṣayaḥ sapta tīre'  
iti prāṇā vā ṛṣayaḥ, prāṇānetadāha;  
'vāgaṣṭamī brahmaṇā saṁvidānā' iti  
vāgaṣṭamī brahmaṇā saṁvitte || 3 ||

Regarding this there is the following verse: 'There is a bowl that has its opening below and bulges at the top; various kinds of knowledge have been put in it; seven sages sit by its side, and the organ of speech, which has communication with the Vedas, is the eighth.' The 'bowl that has its opening below and bulges at the top' is this head of ours, for it is the bowl that has its opening below and bulges at the top. 'Various kinds of knowledge have been put in it,' refers to the organs; these indeed represent various kinds of knowledge. 'Seven sages sit by its side,' refers to the organs; they indeed are the sages. 'The organ of speech, which has communication with the Vedas, is the eighth,' because the organ of speech is the eighth and communicates with the Vedas. [2 - 2 - 3]

इमावेव गोतमभरद्वाजौ,  
 अयमेव गोतमः, अयं भरद्वाजः;  
 इमावेव विष्वामित्रजमदग्नी,  
 अयमेव विश्वामित्रः, अयं जमदग्निः;  
 इमावेव वसिष्ठकश्यपौ,  
 अयमेव वसिष्ठः, अयं कश्यपः;  
 वागेवात्रिः, वाचा ह्यन्नमद्यते,  
 अतिर्ह वै नामैतद्यदत्रिरिति;  
 सर्वस्यात्ता भवति, सर्वमस्यान्नं  
 भवति य एवं वेद ॥ ४ ॥

imāveva gotamabharadvājau,  
 ayameva gotamaḥ, ayaṁ bharadvājaḥ;  
 imāveva viśvāmitrajamadagnī,  
 ayameva viśvāmitraḥ, ayaṁ jamadagniḥ;  
 imāveva vasiṣṭhakaśyapau,  
 ayameva vasiṣṭhaḥ, ayaṁ kaśyapaḥ;  
 vāgevātriḥ, vācā hyannamadyate,  
 attirha vai nāmaitadyadatririti;  
 sarvasyāttā bhavati, sarvamasyānnaṁ  
 bhavati ya evaṁ veda || 4 ||

These two (ears) are Gotama and Bharadvāja: this one is Gotama, and this one Bharadvāja: These two (eyes) are Viśvāmitra and Jamadagni: this one is Viśvāmitra, and this one Jamadagni. These two (nostrils) are Vasiṣṭha, and Kaśyapa: this one is Vasiṣṭha, and this one Kaśyapa: The tongue is Atri, for through the tongue food is eaten. 'Atri' is but this name Atti.' He who knows it as such becomes the eater of all, and everything becomes his food. [2 - 2 - 4]

## 2 - 3 - 1

द्वे वाव ब्रह्मणो रूपे—मूर्तं  
चैवामूर्तं च, मर्त्यं चामूर्तं च,  
स्थितं च यच्च, सच्च, त्यच्च ॥ १ ॥

dve vāva brahmaṇo rūpe—mūrtam  
caivāmūrtam ca, martyam cāmūrtam ca,  
sthitam ca yacca, sacca, tyacca || 1 ||

Brahman has but two forms—gross and subtle, mortal and immortal, limited and unlimited, defined and undefined. [2 - 3 - 1]

## 2 - 3 - 2

तदेतन्मूर्तं  
यदन्यद्वायोश्चान्तरिक्षाच्च;  
एतन्मर्त्यम्, एतत्स्थितम्,  
एतत्सत्, तस्यैतस्य मूर्तस्य,  
एतस्य मर्त्यस्य एतस्य स्थितस्य,  
एतस्य सत् एष रसो य एष तपति,  
सतो ह्येष रसः ॥ २ ॥

tadetanmūrtam  
yadanyadvāyoścāntarikṣācca;  
etanmartyam, etatsthitam,  
etatsat, tasyaitasya mūrtasya,  
etasya martyasya etasya sthitasya,  
etasya sata eṣa raso ya eṣa tapati,  
sato hyeṣa rasaḥ || 2 ||

The gross (form) is that which is other than air and the ether. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the sun that shines, for it is the essence of the defined. [2 - 3 - 2]

अथामूर्तम्—वायुश्चान्तरिक्षं च;  
 एतदमूर्तम्, एतद्यत्, एतत्त्यत्;  
 तस्यैतस्यामूर्तस्य, एतस्यामृतस्य,  
 एतस्य यतः, एतस्य तस्यैष  
 रसो य एष एतस्मिन्मण्डले पुरुषः,  
 तस्य ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

athāmūrtam—vāyuścāntarikṣaṃ ca;  
 etadamṛtam, etadyat, etattyat;  
 tasyaitasyāmūrtasya, etasyāmṛtasya,  
 etasya yataḥ, etasya tasyaiṣa  
 raso ya eṣa etasminmaṇḍale puruṣaḥ,  
 tasya hyeṣa rasaḥ—ityadhidaivatam || 3 ||

Now the subtle—it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [2 - 3 - 3]

अथाध्यात्मम्—इदमेव  
 मूर्तं यदन्यत्प्राणाच्च,  
 यश्चायमन्तरात्मन्नाकाशः;  
 एतन्मर्त्यम्, एतत्स्थितम्,  
 एतत्सत्; तस्यैतस्य मूर्तस्य,  
 एतस्य मर्त्यस्य, एतस्य स्थितस्य,  
 एतस्य सत् एष रसो यच्चक्षुह्,  
 सतो ह्येष रसः ॥ ४ ॥

athādhhyātmam—idameva  
 mūrtaṃ yadanyatprāṇācca,  
 yaścāyamantarātmannākāśaḥ;  
 etanmartyam, etatsthitam,  
 etatsat; tasyaitasya mūrtasya,  
 etasya martyasya, etasya sthitasya,  
 etasya sata eṣa raso yaccakṣuh,  
 sato hyeṣa rasaḥ || 4 ||

Now with reference to the body: The gross form is but this—what is other than (the corporeal) air and the ether that is in the body. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the eye, for it is the essence of the defined.  
 [2 - 3 - 4]



अथामूर्तम्—प्राणश्च  
 यश्चायमन्तरात्मन्नाकाशः;  
 एतदमृतम्, एतद्यत्, एतत्त्यत्,  
 तस्यैतस्यामूर्तस्य,  
 एतस्यामृतस्य, एतस्य यतः,  
 एतस्य त्यस्यैष रसो यो'यं  
 दक्षिणे'क्षन्पुरुषः,  
 त्यस्य ह्येष रसः ॥ ५ ॥

athāmūrtam—prāṇaśca  
 yaścāyamantarātmannākāśaḥ;  
 etadamṛtam, etadyat, etattyat,  
 tasyaitasyāmūrtasya,  
 etasyāmṛtasya, etasya yataḥ,  
 etasya tyasyaiṣa raso yo'yam  
 dakṣiṇe'kṣanpuruṣaḥ,  
 tyasya hyeṣa rasaḥ || 5 ||

Now the subtle—it is (the corporeal) air and the ether that is in the body. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is this being that is in the right eye, for this is the essence of the undefined. [2 - 3 - 5]

तस्य हैतस्य पुरुषस्य रूपम् ।  
 यथा माहारजनं वासः,  
 यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,  
 यथाग्न्यर्चिः, यथा पुण्डरीकम्,  
 यथा सकृद्विद्युत्तमः  
 सकृद्विद्युत्तेव ह वा अस्य  
 श्रीर्भवति य एवं वेद;  
 अथात आदेशः—नेति नेति,  
 न ह्येतस्मादिति नेत्यन्यत्परमस्ति;  
 अथ नामधेयम्—सत्यस्य सत्यमिति;  
 प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |  
 yathā māhārajanam vāsaḥ,  
 yathā pāṇḍvāvikam, yathendragopaḥ,  
 yathāgnyarciḥ, yathā puṇḍarīkam,  
 yathā sakṛdvidyuttam;  
 sakṛdvidyutteva ha vā asya  
 śrīrbhavati ya evaṁ veda;  
 athāta ādeśaḥ—neti neti,  
 na hyetasmāditi netyanyatparamasti;  
 atha nāmadheyam—satyasya satyamiti;  
 prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

## 2 - 4 - 1

मैत्रेयीति होवाच याज्ञवल्क्यः,  
उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि,  
हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ 1 ॥

maitreyīti hovāca yājñavalkyaḥ,  
udyāsyānvā are'hamasmāststhānādasmi,  
hanta te'nayā kātyāyanyāntaṃ karavāṇīti ॥ 1 ॥

‘Maitreyī, my dear,’ said Yājñavalkya, ‘I am going to renounce this life.’ Allow me to finish between you and Kātyāyanī. [2 - 4 - 1]

## 2 - 4 - 2

स होवाच मैत्रेयी,  
यन्नु म इयं भगोः  
सर्वा पृथिवी वित्तेन पूर्णा  
स्यात्कथं तेनामृता स्यामिति;  
नेति होवाच याज्ञवल्क्यः,  
यथैवोपकरणवतां जीवितं  
तथैव ते जीवितं स्यात्,  
अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

sa hovāca maitreyī,  
yannu ma iyaṃ bhagoḥ  
sarvā prthivī vittena pūrṇā  
syātkathaṃ tenāmṛtā syāmiti;  
neti hovāca yājñavalkyaḥ,  
yathaivopakaraṇavatāṃ jīvitaṃ  
tathaiva te jīvitaṃ syāt,  
amṛtatvasya tu nāśāsti vittaneti ॥ 2 ॥

Thereupon Maitreyī said, ‘Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that?’ ‘No,’ replied Yājñavalkya, ‘your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth.’ [2 - 4 - 2]

## 2 - 4 - 3

स होवाच मैत्रेयी,  
येनाहं नामृता स्यां किमहं  
तेन कुर्याम्? यदेव भगवान्वेद  
तदेव मे ब्रूहीति ॥ ३ ॥

sa hovāca maitreyī,  
yenāhaṃ nāmṛtā syāṃ kimahaṃ  
tena kuryām? yadeva bhagavānveda  
tadeva me brūhīti || 3 ||

Then Maitreyī said, ‘What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).’ [2 - 4 - 3]

## 2 - 4 - 4

स होवाच याज्ञवल्क्यः,  
प्रिया बतारे नः सती प्रियं भाषसे,  
एहि, आस्स्व, व्याख्यास्यामि ते,  
व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

sa hovāca yājñavalkyaḥ,  
priyā batāre naḥ satī priyaṃ bhāṣase,  
ehi, āssva, vyākhyāsyāmi te,  
vyācakṣāṇasya tu me nididhyāsasveti || 4 ||

Yājñavalkya said, ‘My dear, you have been my beloved (even before), and you say what is after my heart. Come, take your seat, I will explain it to you. As I explain it, meditate (on its meaning).’ [2 - 4 - 4]

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,  
 आत्मनस्तु कामाय पतिः प्रियो भवति ।  
 न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु  
 कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः  
 प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।  
 न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु  
 कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म  
 प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।  
 न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय  
 क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,  
 आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः  
 प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।  
 न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,  
 आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।  
 न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।  
 आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,  
 आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विजानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,  
 ātmanastu kāmāya patiḥ priyo bhavati |  
 na vā are jāyāyai kāmāya jāyā priyā bhavati,  
 ātmanastu kāmāya jāyā priyā bhavati |  
 na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,  
 ātmanastu kāmāya putrāḥ priyā bhavanti |  
 na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,  
 ātmanastu kāmāya vittaṃ priyaṃ bhavati |  
 na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,  
 ātmanastu kāmāya brahma priyaṃ bhavati |  
 na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,  
 ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |  
 na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,  
 ātmanastu kāmāya lokāḥ priyā bhavanti |  
 na vā are devānāṃ kāmāya devāḥ priyā bhavanti,  
 ātmanastu kāmāya devāḥ priyā bhavanti |  
 na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,  
 ātmanastu kāmāya bhūtāni priyāṇi bhavanti |  
 na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,  
 ātmanastu kāmāya sarvaṃ priyaṃ bhavati |  
 ātmā vā are draṣṭavyaḥ śrotavyo mantavyo  
 nididhyāsitaṃ maitreyi, ātmano vā are darśanena  
 śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
 ब्रह्म वेद, क्षत्रं तं  
 परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,  
 लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,  
 देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,  
 भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
 सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;  
 इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,  
 इमे देवाः, इमामि भूतानि,  
 इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano  
 brahma veda, kṣatram taṃ  
 parādādyo'nyatrātmanah kṣatram veda,  
 lokāstaṃ parāduryo'nyatrātmano lokānveda,  
 devāstaṃ parāduryo'nyatrātmano devānveda,  
 bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,  
 sarvaṃ taṃ parādādyo'nyatrātmanah sarvaṃ veda;  
 idaṃ brahma, idaṃ kṣatram, ime lokāḥ,  
 ime devāḥ, imāmi bhūtāni,  
 idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]



## 2 - 4 - 7

स यथा दुन्दुभेर्हन्यमानस्य  
न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,  
दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य  
वा—शब्दो गृहीतः ॥ ७ ॥

sa yathā dundubherhanyamānasya  
na bāhyāñchabdāñchaknuyādgrahaṇāya,  
dundubhestu grahaṇena—dundubhyāghātasya  
vā—śabdō gṛhītaḥ || 7 ||

As when a drum is beaten one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes. [2 - 4 - 7]

## 2 - 4 - 8

स यथा शङ्खस्य ध्मायमानस्य  
न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,  
शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य  
वा—शब्दो गृहीतः ॥ ८ ॥

sa yathā śaṅkhasya dhmayamānasya  
na bāhyāñchabdāñchaknuyādgrahaṇāya,  
śaṅkhasya tu grahaṇena—śaṅkhadhmasya  
vā—śabdō gṛhītaḥ || 8 ||

As when a conch is blown one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing. [2 - 4 - 8]

स यथा वीणायै वाद्यमानायै  
 न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय  
 वीणायै तु ग्रहणेन- वीणावादस्य  
 वा - शब्दो गृहीतः ॥ ९ ॥

sa yathā vīṇāyai vādyamānāyai  
 na bāhyāñchabdāñchaknuyādgrahaṇāya,  
 vīṇāyai tu grahaṇena—vīṇāvādaṣya  
 vā—śabdō grhītaḥ || 9 ||

As when a Vīṇā is played on one cannot distinguish its various particular notes, but they are included in the general note of the Vīṇā or in the general sound produced by different kinds of playing.[2 - 4 - 9]

स यथा सर्वासामपां समुद्र एकायनम्,  
 एवं सर्वेषां स्पर्शानां त्वगेकायनम्,  
 एवं सर्वेषां गन्धानां नासिके एकायनम्,  
 एवं सर्वेषां रसानां जिह्वैकायनम्,  
 एवं सर्वेषां रूपाणां चक्षुरेकायनम्,  
 एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,  
 एवं सर्वेषां संकल्पानां मन एकायनम्,  
 एवं सर्वाणां विद्यानां हृदयमेकायनम्,  
 एवं सर्वाणां कर्मणां हस्तावेकायनम्,  
 एवं सर्वाणां आनन्दानामुपस्थ एकायनम्,  
 एवं सर्वेषाम् विसर्गाणाम् पायुरेकायनम्,  
 एवं सर्वेषां अध्वनाम् पादवेकायनम्,  
 एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

sa yathā sarvāsāmapā samudra ekāyanameva  
 sarveṣā sparśānām tvagekāyanameva  
 sarveṣām gandhānām nāsike ekāyanameva  
 sarveṣā rasānām jihvaikāyanameva  
 sarveṣā rūpāṇām cakṣurekāyanameva  
 sarveṣā śabdānā śrotramekāyanameva  
 sarveṣā saṅkalpānām mana ekāyanameva  
 sarvāsām vidyānām hṛdayamekāyanameva  
 sarveṣām karmaṇā hastāvekāyanameva  
 sarveṣāmānandānāmupasthaekāyanameva  
 sarveṣām visargāṇām pāyurekāyanameva  
 sarveṣāmādhvanām pādāvekāyanameva  
 sarveṣām vedānām vāgekāyanam ॥ 11 ॥

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.[2 - 4 - 11]

स यथा सैन्धवखिल्य  
 उदके प्रास्त उदकमेवानुविलीयेत,  
 न हास्योद्ग्रहणायेव स्यात्,  
 यतो यतस्त्वाददीत लवणमेव,  
 एवं वा अर इदं  
 महद्भूतमनन्तमपारं  
 विज्ञानघन एव । एतेभ्यो भूतेभ्यः  
 समुत्थाय तान्येवानु विनश्यति,  
 न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति  
 होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya  
 udake prāsta udakamevānuvilīyeta,  
 na hāsyodgrahaṇāyeva syāt,  
 yato yatastvādadīta lavaṇameva,  
 evaṃ vā ara idaṃ  
 mahadbhūtamanantamapāraṃ  
 vijñānaghana eva | etebhyo bhūtebhyaḥ  
 samutthāya tānyevānu vinaśyati,  
 na pretya saṃjñāstītyare bravīmīti  
 hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

स होवाच मैत्रेयी,  
 अत्रैव मा भगवानमूमुहत्,  
 न प्रेत्य संज्णास्तीति;  
 स होवाच न व अरे'हम् मोहं ब्रवीमि,  
 अलं वा अरे इदं विज्ञानाय ॥ १३ ॥

sa hovāca maitreyī,  
 atraiva mā bhagavānamūmuhat,  
 na pretya saṃjñāstīti;  
 sa hovāca na va are'ham mohaṃ bravīmi,  
 alaṃ vā are idaṃ vijñānāya || 13 ||

Maitreyī said, 'Just here you have thrown me into confusion, sir—by saying that after attaining (oneness) the self has no more consciousness.' Yājñavalkya said, 'Certainly I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyī.' [2 - 4 - 13]

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,  
taditara itaraṃ paśyati, taditara itaraṃ śṛṇoti,  
taditara itaramabhivadati, taditara itaraṃ manute,  
taditara itaraṃ vijānāti;

yatra vā asya sarvamātmāivābhūttatkena  
kaṃ jighret, tatkena kaṃ paśyet,  
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,  
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

इयं पृथिवी सर्वेषां भूतानाम् मधु,  
 अस्यै पृथिव्यै सर्वाणि भूतानि मधु;  
 यश्चायमस्यां पृथिव्यां  
 तेजोमयोऽमृतमयः पुरुषः,  
 यश्चायमध्यात्मं  
 शरीरस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा; इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu,  
 asyai pṛthivyai sarvāṇi bhūtāni madhu;  
 yaścāyamasyāṃ pṛthivyāṃ  
 tejomayo'mṛtamayaḥ puruṣaḥ,  
 yascāyamadhyātmaṃ  
 śārīrastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā; idamamṛtam,  
 idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 1]



इमा आपः सर्वेषां भूतानां मधु,  
 आसामपां सर्वाणि भूतानि मधु;  
 यश्चायमास्वप्सु तेजोमयोऽमृतमयः  
 पुरुषः, यश्चायमध्यात्मं  
 रैतसस्तेजोमयोऽमृतमयः पुरुषःअ,  
 अयमेव स योऽयमात्मा; इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ २ ॥

imā āpaḥ sarveṣāṃ bhūtānāṃ madhu,  
 āsāmapāṃ sarvāṇi bhūtāni madhu;  
 yaścāyamāsvapsu tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmam  
 raitasastejomayo'mṛtamayaḥ puruṣaḥa,  
 ayameva sa yo'yamātmā; idamamṛtam,  
 idaṃ brahma, idaṃ sarvam || 2 ||

This water is like honey to all beings, and all beings are like honey to this water. (The same with) the shining, immortal being who is in this water, and the shining, immortal being identified with the seed in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality, this (underlying unity) is Brahman, this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 2]

अयमग्निः सर्वेषां भूतानाम् मधु,  
 अस्याग्नेः सर्वाणि भूतानि मधु,  
 यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः  
 पुरुषः, यश्चायमध्यात्मं  
 वाङ्मयस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा; इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ ३ ॥

ayamagniḥ sarveṣāṃ bhūtānām madhu,  
 asyāgneḥ sarvāṇi bhūtāni madhu,  
 yaścāyamasminnagnau tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmam  
 vāṅmayastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā; idamamṛtam,  
 idaṃ brahma, idaṃ sarvam || 3 ||

This fire is like honey to all beings, and all beings are like honey to this fire. (The same with) the shining, immortal being who is in this fire, and the shining, immortal being identified with the organ of speech in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality, this (underlying unity) is Brahman, this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 3]

अयं वायुः सर्वेषां भूतानाम् मधु,  
 अस्य वायोः सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः  
 पुरुषः, यशायमध्यात्मं  
 प्राणस्तेजोमयोऽमृतमयः पुरुषः,  
 अयं एव स योऽयमात्मा, इदम् अमृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ ४ ॥

ayaṃ vāyuh sarveṣāṃ bhūtānām madhu,  
 asya vāyoh sarvāṇi bhūtāni madhu;  
 yaścāyamasminvāyau tejomayao'mṛtamayaḥ  
 puruṣaḥ, yaśāyamadhyātmam  
 prāṇastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayaṃeva sa yo'yamātmā, idam amṛtam,  
 idaṃ brahma, idaṃ sarvam || 4 ||

This air is like honey to all beings, and all beings are like honey to this air. (The same with) the shining, immortal being who is in this air, and the shining, immortal being who is the vital force in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 4]

अयमादित्यः सर्वेषाम् भूतानां मधु,  
 अस्यादित्यस्य सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः  
 पुरुषः, यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः  
 पुरुषः, अयमेव स योऽयमात्मा, इदम् अमृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ ५ ॥

ayamādityaḥ sarveṣāṃ bhūtānāṃ madhu,  
 asyādityasya sarvāṇi bhūtāni madhu;  
 yaścāyamasminnāditye tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmam  
 cākṣuṣastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā, idam amṛtam,  
 idaṃ brahma, idaṃ sarvam || 5 ||

This sun is like honey to all beings, and all beings are like honey to this sun. (The same with) the shining, immortal being who is in this sun, and the shining, immortal being identified with the eye in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 5]

इमा दिसः सर्वेषां भूतानां मधु,  
 आसां दिशां सर्वाणि भूतानि मधु;  
 यश्चायमासु दिक्षु तेजोमयोऽमृतमयः  
 पुरुषः, यश्चायमध्यात्मं श्रोत्रः  
 प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा, इदम् अमृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ ६ ॥

imā disaḥ sarveṣāṃ bhūtānāṃ madhu,  
 āsāṃ diśāṃ sarvāṇi bhūtāni madhu;  
 yaścāyamāsu dikṣu tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmam śrotraḥ  
 prātiśrutkastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā, idam amṛtam,  
 idaṃ brahma, idaṃ sarvam || 6 ||

These quarters are like honey to all beings, and all beings are like honey to these quarters. (The same with) the shining, immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 6]

अयं चन्द्रः सर्वेषाम् भूतानां मधु,  
 अस्य चन्द्रस्य सर्वाणि भूतानि मधु;  
 यश्चायमस्मिंस्चन्द्रे तेजोमयोऽमृतमयः  
 पुरुषः, यश्चायमध्यात्मं  
 मनसस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा, इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ ७ ॥

ayaṃ candraḥ sarveṣāṃ bhūtānāṃ madhu,  
 asya candrasya sarvāṇi bhūtāni madhu;  
 yaścāyamasmiṃscandre tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmaṃ  
 manasastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā, idamamṛtam,  
 idaṃ brahma, idaṃ sarvam || 7 ||

This moon is like honey to all beings, and all beings are like honey to this moon. (The same with) the shining, immortal being who is in this moon, and the shining, immortal being identified with the mind in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 7]

इयं विद्युत्सर्वेषां भूतानाम् मधु,  
 अस्यै विद्युतः सर्वाणि भूतानि मधु;  
 यश्चायमस्यां विद्युति तेजोमयो'मृतमयः  
 पुरुषः, यश्चायमध्यात्मं  
 तैजसस्तेजोमयो'मृतमयः पुरुषः,  
 अयमेव स यो'यम् आत्मा, इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ ८ ॥

iyam vidyutsarveṣāṃ bhūtānām madhu,  
 asyai vidyutaḥ sarvāṇi bhūtāni madhu;  
 yaścāyamasyām vidyuti tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmaṃ  
 taijasastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yam ātmā, idamamṛtam,  
 idaṃ brahma, idaṃ sarvam || 8 ||

This lightning is like honey to all beings, and all beings are like honey to this lightning. (The same with) the shining, immortal being who is in this lightning, and the shining, immortal being identified with light in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 8]



अयं स्तनयित्नुः सर्वेषां  
 भूतानाम् मधु, अस्य स्तनयित्नोः  
 सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्स्तनयित्नौ  
 तेजोमयोऽमृतमयः पुरुषः,  
 यश्चायमध्यात्मं शाब्दः  
 सौवरस्तेजोमयोऽमृतमयः  
 पुरुषः, अयमेव स योऽयमात्मा,  
 इदममृतम्, इदं ब्रह्म,  
 इदं सर्वम् ॥ ९ ॥

ayaṃ stanayitnuḥ sarveṣāṃ  
 bhūtānām madhu, asya stanayitnoḥ  
 sarvāṇi bhūtāni madhu;  
 yaścāyamasminstanayitnau  
 tejomayo'mṛtamayaḥ puruṣaḥ,  
 yaścāyamadhyātmaṃ śābdaḥ  
 sauvarastejomayo'mṛtamayaḥ  
 puruṣaḥ, ayameva sa yo'yamātmā,  
 idamamṛtam, idaṃ brahma,  
 idaṃ sarvam || 9 ||

This cloud is like honey to all beings, and all beings are like honey to this cloud. (The same with) the shining, immortal being who is in this cloud, and" the shining, immortal being identified with sound and voice in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 9]

अयमाकाशः सर्वेषां भूतानां मधु,  
 अस्याकाशस्य सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः,  
 पुरुषः, यश्चायमध्यात्मम्  
 ह्रद्याकाशस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा, इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ १० ॥

ayamākāśaḥ sarveṣāṃ bhūtānāṃ madhu,  
 asyākāśasya sarvāṇi bhūtāni madhu;  
 yaścāyamasminnākāśe tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmam  
 hrdyākāśastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā, idamamṛtam,  
 idaṃ brahma, idaṃ sarvam || 10 ||

This ether is like honey to all beings, and all beings are like honey to this ether. (The same with) the shining, immortal being who is in this ether, and the shining, immortal being who is (identified with) the ether in the heart, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 10]

अयं धर्मः सर्वेषाम् भूतानाम् मधु,  
 अस्य धर्मस्य सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्धर्मे,  
 तेजोमयोऽमृतमयः पुरुषः,  
 यश्चायमध्यात्मं  
 धर्मस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा, इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ ११ ॥

ayaṃ dharmāḥ sarveṣāṃ bhūtānām madhu,  
 asya dharmasya sarvāṇi bhūtāni madhu;  
 yaścāyamasmin dharme,  
 tejomayo'mṛtamayaḥ puruṣaḥ,  
 yaścāyam adhyātmaṃ  
 dhārmastejōmayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yam ātmā, idam amṛtam,  
 idaṃ brahma, idaṃ sarvam || 11 ||

This righteousness (Dharma) is like honey to all beings, and all beings are like honey to this righteousness. (The same with) the shining, immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 11]

इदं सत्यम् सर्वेषाम् भूतानाम् मधु,  
 अस्य सत्यस्य सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः  
 पुरुषः, यश्चायमध्यात्मं  
 सात्यस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा, इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ १२ ॥

idaṁ satyam sarveṣām bhūtānām madhu,  
 asya satyasya sarvāṇi bhūtāni madhu;  
 yaścāyamasminsatyetejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmam  
 sātyastejōmayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā, idamamṛtam,  
 idaṁ brahma, idaṁ sarvam || 12 ||

This truth is like honey to all beings, and all beings are like honey to this truth. (The same with) the shining, immortal being who is in this truths and the shining, immortal being identified with truth in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 12]

इदं मानुषं सर्वेषाम् भूतानां मधु,  
 अस्य मानुषस्य सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः  
 पुरुषः, यश्चायमध्यात्मं  
 मानुषस्तेजोमयोऽमृतमयः पुरुषः,  
 अयमेव स योऽयमात्मा, इदममृतम्,  
 इदं ब्रह्म, इदं सर्वम् ॥ १३ ॥

idaṃ mānuṣaṃ sarveṣāṃ bhūtānām madhu,  
 asya mānuṣasya sarvāṇi bhūtāni madhu;  
 yaścāyamasminmānuṣe tejomayo'mṛtamayaḥ  
 puruṣaḥ, yaścāyamadhyātmaṃ  
 mānuṣastejomayo'mṛtamayaḥ puruṣaḥ,  
 ayameva sa yo'yamātmā, idamamṛtam,  
 idaṃ brahma, idaṃ sarvam || 13 ||

This human species is like honey to all beings, and all beings are like honey to this human species. (The same with) the shining, immortal being who is in this human species, and the shining, immortal being identified with the human species in the body. (These four) are but this Self. (This Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 13]

अयमात्मा सर्वेषां भूतानां मधु,  
 अस्यात्मनः सर्वाणि भूतानि मधु;  
 यश्चायमस्मिन्नात्मनि  
 तेजोमयोऽमृतमयः पुरुषः,  
 यश्चायमात्मा तेजोमयोऽमृतमयः  
 पुरुषः, अयमेव स योऽयमात्मा,  
 इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १४ ॥

ayamātmā sarveṣāṃ bhūtānāṃ madhu,  
 asyātmanah sarvāṇi bhūtāni madhu;  
 yaścāyamasminnātmani  
 tejomayo'mṛtamayaḥ puruṣaḥ,  
 yaścāyamātmā tejomayo'mṛtamayaḥ  
 puruṣaḥ, ayameva sa yo'yamātmā,  
 idamamṛtam, idaṃ brahma, idaṃ sarvam || 14 ||

This (cosmic) body is like honey to all beings, and all beings are like honey to this (cosmic) body. (The same with) the shining, immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 14]

स वा अयमात्मा सर्वेषाम्  
 भूतानमधिपतिः, सर्वेषां  
 भूतूनां राजा; तद्यथा रथनाभौ  
 च रथनेमौ चाराः सर्वे समर्पिताः,  
 एवमेवास्मिन्नात्मनि सर्वाणि भूतानि,  
 सर्वे देवाः, सर्वे लोकाः, सर्वे प्राणाः,  
 सर्व एत आत्मनः समर्पिताः ॥ १५ ॥

sa vā ayamātmā sarveṣām  
 bhūtānamadhipatiḥ, sarveṣām  
 bhūtūnām rājā; tadyathā rathanābhau  
 ca rathanemau cārāḥ sarve samarpitāḥ,  
 evamevāsminnātmani sarvāṇi bhūtāni,  
 sarve devāḥ, sarve lokāḥ, sarve prāṇāḥ,  
 sarva eta ātmanah samarpitāḥ || 15 ||

This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self. [2 - 5 - 15]



इदं वै तन्मधु  
 दध्यङ्गथर्वणोऽश्विभ्यामुवाच ।  
 तदेतद् ऋषिः पश्यन्नवोचत् ।  
 तद्वां नरा सनये दंस  
 उग्रमाविस्कृणोमि तन्यतुर्न वृष्टिम् ।  
 दध्यङ्ग ह यन्मध्वाथर्वणो  
 वामश्वस्य शीर्ष्णा प्र यदीमुवाच ॥ इति ॥ १६ ॥

idaṃ vai tanmadhu  
 dadhyaṅṇātharvaṇo'śvibhyāmuvāca |  
 tadetad ṛṣiḥ paśyannavocat |  
 tadvāṃ narā sanaye daṃsa  
 ugramāviskṛṇomi tanyaturna vṛṣṭim |  
 dadhyaṅ ha yanmadhvātharvaṇo  
 vāmaśvasya śīrṣṇā pra yadīmuvāca || iti || 16 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Ṛṣi (Mantra) said, 'O Aśvins in human form, that terrible deed called Daṃsa which you did out of greed, I will disclose as a cloud does rain—(how you learnt) the meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught you through a horse's head.' [2 - 5 - 16]

इदं वै तन्मधु  
 दध्यङ्गार्थर्वणोऽस्विभ्यामुवाच ।  
 तदेतदृषिः पश्यन्नवोचत् ।  
 आथर्वणायाश्विना दधीचेऽश्व्यं  
 शिरः प्रत्यरयतम् ।  
 स वां मधु प्रवोचद्वतायन्  
 त्वाष्ट्रं यद् दस्रावपि कक्ष्यं वाम् ॥ इति ॥ १७ ॥

idaṃ vai tanmadhu  
 dadhyaṅṇātharvaṇo'svibhyāmuṇvāca |  
 tadetadṛṣiḥ paśyannavocat |  
 ātharvaṇāyāśvinā dadhīce'svyam  
 śiraḥ pratyarayataṃ |  
 sa vāṃ madhu pravocadṛtāyan  
 tvāṣṭraṃ yad dasrāvapi kakṣyam vām || iti || 17 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Ṛṣi said, 'O Aśvins, you set a horse's head on (the shoulders of) Dadhyac, versed in the Atharva-Veda. O terrible ones, to keep his word he taught you the (ritualistic) meditation on things mutually helpful connected with the sun, as also the secret (spiritual) meditation on them.' [2 - 5 - 17]

इदं वै तन्मधु  
 दध्यङ्गार्थवर्णोऽश्विभ्यामुवाच ।  
 तदेतदृषिः पश्यन्नवोचत् ।  
 पुरश्चक्रे द्विपदः,  
 पुरश्चक्रे चतुष्पदः ।  
 पुरः स पक्षी भूत्वा पुरः  
 पुरुष आविशत् ॥ इति । स वा अयं पुरुषः  
 सर्वासु पूरु पुरिशयः;  
 नैनेन किञ्चनानावृतम्,  
 नैनेन किञ्चनासंवृतम् ॥ १८ ॥

idaṃ vai tanmadhu  
 dadhyaṅnātharvaṇo'śvibhyāmuṇvāca |  
 tadetadṛṣiḥ paśyannavocat |  
 puraścakre dvipadaḥ,  
 puraścakre catuṣpadaḥ |  
 puraḥ sa pakṣī bhūtvā puraḥ  
 puruṣa āviśat || iti | sa vā ayaṃ puruṣaḥ  
 sarvāsu pūrsu puriśayaḥ;  
 nainena kiṃcanānāvṛtam,  
 nainena kiṃcanāsaṃvṛtam || 18 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, ' He made bodies with two feet and bodies with four feet. That Supreme Being first entered the bodies as a bird (the subtle body). ' He on account of his dwelling in all bodies is called the Puruṣa. There is nothing that is not covered by him, nothing that is not pervaded by Him. [2 - 5 - 18]

इदं वै तन्मधु  
 दध्यङ्गार्थर्वनोऽश्विभ्यामुवाच ।  
 तदेतदृषिः पश्यन्नवोचत् ।  
 रूपं रूपं प्रतिरूपो बभूव,  
 तदस्य रूपं प्रतिचक्षणाय ।  
 इन्द्रो मायाभिः पुरुरूप ईयते,  
 युक्ता ह्यस्य हरयः शता दश ॥ इति ।  
 अयं वै हरयः, अयं वै दश च सहस्राणि,  
 बहूनि चानन्तानि च;  
 तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,  
 अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu  
 dadhyaññātharvano'śvibhyāmuvāca |  
 tadetadṛṣiḥ paśyannavocat |  
 rūpaṃ rūpaṃ pratirūpo babhūva,  
 tadasya rūpaṃ praticakṣaṇāya |  
 indro māyābhiḥ pururūpa īyate,  
 yuktā hyasya harayaḥ śatā daśa || iti |  
 ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,  
 bahūni cānantāni ca;  
 tadetadbrahmāpūrvamanaparamanantaramabāhyam,  
 ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

अथ वंशः, पौतिमाष्यो गौपवनात्,  
 गौपवनः पौतिमाष्यात्,  
 पौतिमाष्यो गौपवनात्, गौपवनः  
 कौशिकात्, कौशिकः कौण्डिन्यात्,  
 कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः  
 कौशिकाच्च गौतमाच्च, गौतमः ॥ १ ॥

atha vaṃśaḥ, pautimāṣyo gaupavanāt,  
 gaupavanaḥ pautimāṣyāt,  
 pautimāṣyo gaupavanāt, gaupavanaḥ  
 kauśikāt, kauśikaḥ kauṇḍinyāt,  
 kauṇḍinyaḥ śāṇḍilyāt, śāṇḍilyaḥ  
 kauśikācca gautamācca, gautamaḥ || 1 ||

Now the line of teachers: Pautimāṣya (received it) from Gaupavana. Gaupavana from another Pautimāṣya. This Pautimāṣya from another Gaupavana. This Gaupavana from Kauśika. Kauśika from Kanḍirīya. Kauṇḍinya from Śāṇḍilya. Śāṇḍilya from Kauśika and Gautama. Gautama— [2 - 6 - 1]

शाण्डिल्याच्चानभिम्लाताच्च, आनभिम्लात  
 आनभिम्लातात्, आनभिम्लात् आनभिम्लातात्,  
 आनभिम्लात आनभिम्लातात्,  
 आनभिम्लात आनभिम्लातात्,  
 आनभिम्लातो गौतमात्, गौतमः  
 सैतवप्राचीनयोग्याभ्याम्,  
 सैतवप्राचीनयोग्यौ पाराशर्यात्,  
 पाराशर्यो भारद्वाजात्, भारद्वाजो  
 भारद्वाजाच्च गौतमाच्च गौतमो भारद्वाजाद्  
 भारद्वाजात्, भारद्वाजः पाराशर्यात्,  
 पाराशर्यो वैजवापायनात्, वैजवापायनः  
 कौशिकायनेः, कौशिकायनिः ॥ २ ॥

āgniveśyāt, agniveśyaḥ  
 śāṇḍilyāccānabhimlātācc, ānabhimlāta  
 ānabhimlātāt, ānabhimlāt ānabhimlātāt,  
 ānabhimlāta ānabhimlātāt,  
 ānabhimlāta ānabhimlātāt,  
 ānabhimlāto gautamāt, gautamaḥ  
 saitavaprācīnayogyābhyām,  
 saitavaprācīnayogyau pārāśaryāt,  
 pārāśaryo bhāradvājāt,  
 bhāradvājo bhāradvājācca  
 gautamācca gautamo bhāradvājād  
 bhāradvājāt, bhāradvājaḥ pārāśaryāt,  
 pārāśaryo vaijavāpāyanāt, vaijavāpāyanaḥ  
 kauśikāyaneḥ, kauśikāyaniḥ || 2 ||

From Āgniveśya. Āgniveśya from Śāṇḍilya and Anabhimlāta. Ānabhimlāta from another of that name. He from a third Ānabhimlāta. This Ānabhimlāta from Gautama. Gautama from Saitava and Prācīnayogya. They from Pārāśarya. Pārāśarya from Bharadvāja. He from Bharadvāja and Gautama. Gautama from another Bhāradvāja. He from another Pārāśarya. Pārāśarya from Baijavāpāyana. He from Kauśikāyani. Kauśikāyani [2 - 6 - 2]

घृतकौशिकाद्, घृतकौशिकः पाराशर्यायणात्,  
 पारशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्,  
 जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः,  
 त्रैवणिरौपजन्धनेः, अउपजन्धनिरासुरेः, अउसुरिर्भारद्वाजात्,  
 भारद्वाज आत्रेयात्, अत्रेयो माण्डेः, माण्डिर्गौतमात्,  
 गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्,  
 शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्,  
 कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो  
 वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः  
 सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्,  
 आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ  
 दधीच आथर्वणात्, दध्यङ्गथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्युः प्राध्वंसनात्, मृत्युः  
 प्राध्वंसनः प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षेर्विप्रचित्तेः, विप्रचितित्व्यष्टेः,  
 व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात् सनगः  
 परमेष्ठिनः, परमेष्ठी ब्रह्मणः, ब्रह्म स्वयंभु, ब्रह्मणे नमः ॥ ३ ॥

ghṛtakauśikād, ghṛtakauśikaḥ pārāśaryāyaṇāt,  
 pārāśaryāyaṇaḥ pārāśaryāt, pārāśaryo jātūkarnyāt,  
 jātūkarnya āsurāyaṇācca yāskācca, āsurāyaṇastraivaṇeḥ,  
 traivaṇiraupajandhaneḥ, aupajandhanirāsureḥ,  
 ausurirbhāradvājāt, bhāradvāja ātreyāt, atreyo māṇṭeḥ,  
 māṇṭirgautamāt, gautamo gautamāt, gautamo vātsyāt,  
 vātsyah śāṇḍilyāt, śāṇḍilyah kaiśoryātkāpyāt, kaiśoryah  
 kāpyah kumārahāritāt, kumārahārīto gālavāt, gālavo  
 vidarbhīkaunḍinyāt, vidarbhīkaunḍinyo vatsanapāto bābhṛavāt,  
 vatsanapādbābhṛavaḥ pathaḥ saubharāt, panthāḥ  
 saubharo'yāsyādāṅgirasāt, ayāsyā āṅgirasa ābhūtestvāṣṭrāt,  
 ābhūtistvāṣṭro viśvarūpāttvāṣṭrāt, viśvarūpastvāṣṭro'svibhyām,  
 aśvinau dadhīca ātharvaṇāt, dadhyaṇātharvaṇo'tharvaṇo daivāt,  
 atharvā daivo mṛtyoḥ prādhvaṃsanāt, mṛtyuḥ prādhvaṃsanaḥ  
 pradhvaṃsanāt, pradhvaṃsana ekarṣeḥ, ekarṣirvipracitteḥ,  
 vipracittirvyaṣṭeḥ, vyaṣṭiḥ sanāroḥ, sanāruḥ sanātanāt,  
 sanātanah sanagāt sanagaḥ parameṣṭhinaḥ,  
 parameṣṭhī brahmaṇaḥ, brahma svayaṃbhu, brahmaṇe namaḥ ॥ ३ ॥



From Ghṛtakauśika. Ghṛtakauśika from Pārāśaryāyaṇa. He from Pārāśarya. Pārāśarya from Jātūkarnya. Jātūkarnya from Āsurāyaṇa and Yāska. Āsurāyaṇa from Traivaṇi. Traivaṇi from. Aupajandhani. He from Āsuri. Āsuri from Bhāradvāja. Bhāradvāja from Ātreya. Ātreya from Māṇṭi. Māṇṭi from Gautama. Gautama from another Gautama. He from Vātsya. Vātsya from Śāṇḍilya. Śāṇḍilya from Kaiśorya Kāpya. He from Kumārahārīta. Kumārahārīta from Gālava. Gālava from Vidarbhīkaunḍinya. He from Vatsanapāt Bābhra. He from Pathin Saubhara. He from Ayāsyā Āṅgīrasa. He from Ābhūti Tvāṣṭra. He from Viśvarūpa Tvāṣṭra. He from the Aśvins. They from Dadhyac Ātharvaṇa. He from Atharvan Daiva. He from Mṛtyu Prādhvaṃsana. He from Prādhvaṃsana. Prādhvaṃsana from Ekarṣi. Ekarṣi from Viprachitti. Viprachitti from Vyaṣṭi. Vyaṣṭi from Sanāru. Sanāru from Sanātana. Sanātana from Sanaga. Sanaga from Parameṣṭhin (Virāj). He from Brahman (Hiraṇyagarbha). Brahman is self-born. Salutation to Brahman. [2 - 6 - 3]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

# **CHAPTER 3**

***9 Sections***

***99 Verses***

ॐ । जनको ह वैदेहो बहुदक्षिणेन  
 यजेनेजे; तत्र ह कुरुपञ्चालानां  
 ब्राह्मणा अभिसमेता बभूवुः;  
 तस्य ह जनकस्य वैदेहस्य  
 विजिज्ञासा बभूव, कः स्वित्देशां  
 ब्राह्मणानामनूचानतम इति;  
 स ह गवां सहस्रमवरुरोध;  
 दश दश पादा एकैकस्याः  
 शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

om | janako ha vaideho bahudakṣiṇena  
 yajñeneje; tatra ha kurupañcālānām  
 brāhmaṇā abhisametā babhūvuḥ;  
 tasya ha janakasya vaidehasya  
 vijijñāsā babhūva, kaḥ svidēṣām  
 brāhmaṇānāmanūcānatama iti;  
 sa ha gavām sahasramavarurodha;  
 daśa daśa pādā ekaikasyāḥ  
 śṛṅgayorābaddhā babhūvuḥ || 1 ||

Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Pañcāla were assembled there. Emperor Janaka of Videha had a desire to know, 'Which is the most erudite of these Vedic scholars?' He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Pādas (of gold). [3 - 1 - 1]

तान्होवाच, ब्राह्मणा भगवन्तो,  
 यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ।  
 ते ह ब्राह्मणा न दधृषुः; अथ ह याज्ञवल्क्यः  
 स्वमेव ब्रह्मचारिणमुवाच,  
 एताः एतास् सोम्योदज सामश्रवाऽ इति;  
 ता होदाचकार; ते ह ब्राह्मणाश्चुकुधुः,  
 कथं नो ब्रह्मिष्ठो ब्रुवीतेति; अथ ह जनकस्य  
 वैदेहस्य होताश्वलो बभूव; स हैनं पप्रच्छ,  
 त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसीऽ इति;  
 स होवाच, नमो वयं ब्रह्मिष्ठाय कुर्मः,  
 गोकामा एव वयं स्म इति;  
 तं ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ २ ॥

tānhovāca, brāhmaṇā bhagavanto,  
 yo vo brahmiṣṭhaḥ sa etā gā udajatāmiti |  
 te ha brāhmaṇā na dadhr̥ṣuḥ; atha ha yājñavalkyaḥ  
 svameva brahmacāriṇamuvāca,  
 etāḥ etās somyodaja sāmāśravāḥ3 iti;  
 tā hodācakāra; te ha brāhmaṇāścukrudhuḥ,  
 katham no brahmiṣṭho bruvīteti; atha ha janakasya  
 vaidehasya hotāśvalo babhūva; sa hainaṃ papraccha,  
 tvaṃ nu khalu no yājñavalkya brahmiṣṭho'sī3 iti;  
 sa hovāca, namo vayaṃ brahmiṣṭhāya kurmaḥ,  
 gokāmā eva vayaṃ sma iti;  
 taṃ ha tata eva praṣṭuṃ dadhre hotāśvalaḥ || 2 ||

He said to them, 'Revered Brāhmaṇas, let him who is the best Vedic scholar among you drive these cows (home).' None of the Brāhmaṇas dared. Then Yājñavalkya said to a pupil of his, 'Dear Sāmāśravas, please drive these cows (home).' He drove them. The Brāhmaṇas were enraged. 'How does he dare to call himself the best Vedic scholar among us?' There was a Hotṛ of Emperor Janaka of Videha named Aśvala. He now asked Yājñavalkya, 'Yājñavalkya, are you indeed the best Vedic scholar among us?' Yājñavalkya replied, 'I bow to the best Vedic scholar, I just want the cows.' Thereupon the Hotṛ Aśvala determined to interrogate him. [3 - 1 - 2]

याज्ञवल्क्येति होवाच, यदिदं सर्वं  
 मृत्युनाप्तं, सर्वं मृत्युनाभिपन्नम्,  
 केन यजमानो मृत्योराप्तिमतिमुच्यत इति;  
 होत्रर्त्विजाग्निना वाचा; वाग्वै यज्ञस्य होता,  
 तद्येयं वाक् सोऽयमग्निः, स होता,  
 सा मुक्तिः, सातिमुक्तिः ॥ ३ ॥

yājñavalkyeti hovāca, yadidaṃ sarvaṃ  
 mṛtyunāptaṃ, sarvaṃ mṛtyunābhipannam,  
 kena yajamāno mṛtyorāptimatimucyata iti;  
 hotrartvijāgninā vācā; vāgvai yajñasya hotā,  
 tadyeyaṃ vāk so'yamagniḥ, sa hotā,  
 sā muktiḥ, sātīmuktiḥ || 3 ||

‘Yājñavalkya,’ said he, ‘since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death?’ ‘Through the organ of speech—through fire, which is the (real) priest called Hotṛ. The sacrificer's organ of speech is the Hotṛ. This organ of speech is fire; this fire is the Hotṛ; this (fire) is liberation; this (liberation) is emancipation.’ [3 - 1 - 3]

याज्ञवल्क्येति होवाच,  
 यदिदं सर्वमहोरात्राभ्यामाप्तं,  
 सर्वमहोरात्राभ्यामभिपन्नं,  
 केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इति ।  
 अध्वर्युणर्त्विजा चक्षुषादित्येन;  
 चक्षुर्वै यज्ञस्याध्वर्युः,  
 तद्यदिदं चक्षुः सोऽसावादित्यः, सोऽध्वर्युः,  
 सा मुक्तिः, सातिमुक्तिः ॥ ४ ॥

yājñavalkyeti hovāca,  
 yadidaṃ sarvamahorātrābhyāmāptaṃ,  
 sarvamahorātrābhyāmabhipannaṃ,  
 kena yajamāno'horātrayorāptimatimucyata iti ।  
 adhvaryuṇartvijā cakṣuṣādityena;  
 cakśurvai yajñasyādhvaryuḥ,  
 tadyadidaṃ cakṣuḥ so'sāvādityaḥ, so'dhvaryuḥ,  
 sā muktiḥ, sātīmuktiḥ ॥ 4 ॥

‘Yājñavalkya,’ said he, ‘since all this is overtaken by day and night, and swayed by them, by what means does the sacrificer go beyond the clutches of day and night?’ ‘Through the eye—through the sun, which is the (real) priest called Adhvaryu. The eye of the sacrificer is the Adhvaryu. This eye is the sun; this sun is the Adhvaryu; this (sun) is liberation; this (liberation) is emancipation.’ [3 - 1 - 4]

याज्ञवल्क्येति होवाच,  
 यदिदं सर्वं पूर्वपक्शापरपक्शाभ्यामाप्तम्, सर्वं  
 पूर्वपक्शापरपक्शाभ्यामभिपन्नम्,  
 केन यजमानः  
 पूर्वपक्शापरपक्षयोरपत्तिमतिमुच्यत इति ।  
 उद्गात्रत्विजा वायुना प्राणेन;  
 प्राणो वै यज्ञस्योद्गाता; तद्योऽयं प्राणः स वायुः,  
 स उद्गाता, सा मुक्तिः, सातिमुक्तिः ॥ ५ ॥

yājñavalkyeti hovāca, yadidaṃ sarvaṃ  
 pūrvapakṣāparapakṣābhyāmāptam, sarvaṃ  
 pūrvapakṣāparapakṣābhyāmabhipannam,  
 kena yajamānaḥ  
 pūrvapakṣāparapakṣayorāptimatimucyata iti |  
 udgātrartvijā vāyunā prāṇena;  
 prāṇo vai yajñasyodgātā; tadyo'yaṃ prāṇaḥ sa vāyuḥ,  
 sa udgātā, sā muktiḥ, sātimuktiḥ || 5 ||

‘Yājñavalkya,’ said he, ‘since all this is overtaken by the bright and dark fortnights, and swayed by them, by what means does the sacrificer go beyond the bright and dark fortnights?’  
 ‘Through the vital force—through air, which is the (real) priest called Udgātr. The vital force of the sacrificer is the Udgātr. This vital force is air, and it is the Udgātr; this (air) is liberation; this (liberation) is emancipation.’ [3 - 1 - 5]



याज्ञवल्क्येति होवाच,  
 यदिदमन्तरिक्षमनारम्बणमिव,  
 केनाक्रमेन यजमानः  
 स्वर्गं लोकमाक्रमत इति; ब्रह्मणर्त्विजा  
 मनसा चन्द्रेण; मनो वै यज्ञस्य ब्रह्मा;  
 तद्यदिदं मनः सोऽसौ चन्द्रः, स ब्रह्मा,  
 सा मुक्तिः सातिमुक्तिः—इत्यतिमोक्षाः;  
 अथ संपदः ॥ ६ ॥

yājñavalkyeti hovāca,  
 yadidamantarikṣāmanārambaṇamiva,  
 kenākramena yajamānaḥ  
 svargaṃ lokamākramata iti; brahmaṇartvijā  
 manasā candreṇa; mano vai yajñasya brahmā;  
 tadyadidaṃ manaḥ so'sau candraḥ, sa brahmā,  
 sā muktiḥ sātimuktiḥ—ityatimokśāḥ;  
 atha saṃpadaḥ || 6 ||

‘Yājñavalkya,’ said he, ‘since the sky is, as it were, without a support, through what support does the sacrificer go to heaven?’ ‘Through the mind—through the moon, which is the (real) priest called Brahman. The mind of the. sacrificer is the Brahman. This mind is the moon; the moon is the Brahman; this (moon) is liberation; this (liberation) is emancipation.’ So far about the ways of emancipation; now about the meditation based on resemblance. [3 - 1 - 6]

याज्ञवल्क्येति होवाच,  
 कतिभिरयमद्यग्भिर्होतास्मिन्यज्ञे  
 करिष्यतीति; तिसृभिरिति; कतमास्तास्तिस्र इति;  
 पुरोनुवाक्या च याज्या च शस्यैव तृतीया;  
 किं ताभिर्जयतीति; यत्किंचेदं प्राणभृदिति ॥ ७ ॥

yājñavalkyeti hovāca,  
 katibhirayamadyargbhirhotāsminyajñe  
 kariṣyatīti; tisṛbhiriti; katamāstāstisra iti;  
 puronuvākya ca yājyā ca śasyaiva tṛtīyā;  
 kiṃ tābhirjayatīti; yatkiṃcedaṃ prāṇabhṛditi || 7 ||

‘Yājñavalkya,’ said he, ‘with how many kinds of Ṛc will the Hotṛ do his part in this sacrifice to-day?’ ‘With three kinds.’ ‘Which are those three?’ ‘The preliminary, the sacrificial, and the eulogistic hymns as the third.’ ‘What does he win through them?’ ‘All this that is living.’ [3 - 1 - 7]

याज्ञवल्क्येति होवाच,  
 कत्ययमद्याध्वर्युरस्मिन्यज्ञ  
 आहुतीर्होष्यतीति; तिस्र इति; कतमास्तास्तिस्र इति;  
 या हुता उज्ज्वलन्ति, या हुता अतिनेदन्ते,  
 या हुता अधिशेरते; किं ताभिर्जयतीति;  
 या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति,  
 दीप्यत इव हि देवलोकः; या हुता अतिनेदन्ते  
 पितृलोकमेव ताभिर्जयत्य्, अतीव हि पितृलोकः;  
 या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयति,  
 अध इव हि मनुष्यलोकः ॥ ८ ॥

yājñavalkyeti hovāca,  
 katyayamadyādhvaryurasminyajña  
 āhutīrhoṣyatīti; tisra iti; katamāstāstisra iti;  
 yā hutā uj्जvalanti, yā hutā atinedante,  
 yā hutā adhiśerate; kiṃ tābhirjayatīti;  
 yā hutā uj्जvalanti devalokameva tābhirjayati,  
 dīpyata iva hi devalokaḥ; yā hutā atinedante  
 pitṛlokameva tābhirjayaty, atīva hi pitṛlokaḥ;  
 yā hutā adhiśerate manuṣyalokameva tābhirjayati,  
 adha iva hi manuṣyalokaḥ || 8 ||

‘Yājñavalkya,’ said he, ‘how many kinds of oblations will the Adhvaryu offer in this sacrifice to-day?’ ‘Three.’ ‘Which are those three?’ ‘Those that blaze up on being; offered, those that make a great noise, and those that sink.’ ‘What does he win through them?’ ‘Through those that blaze up on being offered he wins the world of the gods, for this world shines, as it were. Through those that make a great noise he wins the world of the Manes, for this world is full of uproar. And through those that sink he wins the human world, for this world is lower.’ [3 - 1 - 8]

याज्ञवल्क्येति होवाच,  
 कतिभिरयमद्य ब्रह्मा यज्ञं  
 दक्षिणतो देवताभिर्गोपायतीत्यु; एकयेति;  
 कतमा सैकेति; मन एवेत्यु,  
 अनन्तं वै मनः, अनन्ता विश्वे देवाः,  
 अनन्तमेव स तेन लोकं जयति ॥ ९ ॥

yājñavalkyeti hovāca,  
 katibhirayamadya brahmā yajñam  
 dakṣiṇato devatābhirgopāyatīty; ekayeti;  
 katamā saiketi; mana evety,  
 anantaṃ vai manaḥ, anantā viśve devāḥ,  
 anantameva sa tena lokam jayati || 9 ||

‘Yājñavalkya,’ said he, ‘through how many gods does this Brahman from the right protect the sacrifice to-day?’ ‘Through one.’ ‘Which is that one?’ ‘The mind. The mind is indeed infinite, and infinite are the Viśvadevas. Through this meditation the aspirant wins an infinite world.’ [3 - 1 - 9]

याज्ञवल्क्येति होवाच,  
 कत्ययमद्योद्गातास्मिन्यज्ञे स्तोत्रियाः  
 स्तोष्यतीति; तिस्र इति; कतमास्तास्तिस्र इति;  
 पुरोनुवाक्या च याज्या च शस्यैव तृतीया;  
 कतमास्ता या अध्यात्ममिति;  
 प्राण एव पुरोनुवाक्या, अपानो याज्या,  
 व्यानः शस्या; किं ताभिर्जयतीति;  
 पृथिवीलोकमेव पुरोनुवाक्यया जयति,  
 अन्तरिक्षलोकं याज्यया, द्युलोकं शस्यया;  
 ततो ह होताश्वल उपरराम ॥ १० ॥

yājñavalkyeti hovāca,  
 katyayamadyodgātāsminyajñe stotriyāḥ  
 stoṣyatīti; tisra iti; katamāstāstisra iti;  
 puronuvākya ca yājyā ca śasyaiva tṛtīyā;  
 katamāstā yā adhyātmamiti;  
 prāṇa eva puronuvākya, apāno yājyā,  
 vyānaḥ śasyā; kiṃ tābhirjayatīti;  
 pṛthivīlokameva puronuvākyayā jayati,  
 antarikśalokaṃ yājyayā, dyulokaṃ śasyayā;  
 tato ha hotāśvala upararāma || 10 ||

‘Yājñavalkya,’ said he, ‘how many classes of hymns will the Udgātr chant in this sacrifice to-day?’ ‘Three classes.’ ‘Which are those three?’ ‘The preliminary, the sacrificial, and the eulogistic hymns as the third.’ ‘Which are those that have reference to the body?’ ‘The Prāṇa is the preliminary hymn, the Apāna is the sacrificial hymn, and the Vyāna is the eulogistic hymn.’ ‘What does he win through them?’ ‘Through the preliminary hymns he wins the earth, through the sacrificial hymns he wins the sky, and through the eulogistic hymns he wins heaven.’ Thereupon the Hotṛ Aśvala kept silent. [3 - 1 - 10]

### 3 - 2 - 1

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ;  
याज्ञवल्क्येति होवाच, कति ग्रहाः, कत्यतिग्रहा इति ।  
अष्टौ ग्रहाः, अष्टावतिग्रहा इति; ये तेऽष्टौ ग्रहाः,  
अष्टावतिग्रहाः, कतमे त इति ॥ १ ॥

atha hainaṃ jāratkāraḥ ārtabhāgaḥ papraccha;  
yājñavalkyeti hovāca, kati grahāḥ, katyatigrahā iti |  
aṣṭau grahāḥ, aṣṭāvatigrahā iti; ye te'ṣṭau grahāḥ,  
aṣṭāvatigrahāḥ, katame ta iti || 1 ||

Then Ārtabhāga, of the line of Jaratkāru asked him. 'Yājñavalkya,' said he, 'how many are the Grahas, and how many are the Atigrahas?' 'There are eight Grahas and eight Atigrahas.' 'Which are those eight Grahas and eight Atigrahas?' [3 - 2 - 1]

### 3 - 2 - 2

प्राणो वै ग्रहः, सोऽपानेनातिग्राहेण गृहीतः,  
अपानेन हि गन्धाञ्जिघ्रति ॥ २ ॥

prāṇo vai grahaḥ, so'pānenātigrāheṇa gṛhītaḥ,  
apānena hi gandhāñjighrati || 2 ||

he Prāṇa (nose) indeed is the Graha; it is controlled by the Atigraha, the Apāna, (odour), for one smells odours through the Apāna (the air breathed in). [3 - 2 - 2]

### 3 - 2 - 3

वाग्वै ग्रहः, स नाम्नातिग्राहेण गृहीतः,  
वाचा हि नामान्यभिवदति ॥ ३ ॥

vāgvai grahaḥ, sa nāmnātigrāheṇa gṛhītaḥ,  
vācā hi nāmānyabhivadati || 3 ||

The organ of speech indeed is the Graha; it is controlled by the Atigraha, name, for one utters names through the organ of speech. [3 - 2 - 3]

### 3 - 2 - 4

जिह्वा वै ग्रहः, स रसेनातिग्राहेण गृहीतः,  
जिह्वया हि रसान्विजानाति ॥ ४ ॥

jihvā vai grahaḥ, sa rasenātigrāheṇa grhītaḥ,  
jihvayā hi rasānvijānāti || 4 ||

The tongue indeed is the Graha; it is controlled by the Atigraha, taste, for one knows tastes through the tongue. [3 - 2 - 4]

### 3 - 2 - 5

चक्षुर्वै ग्रहः, स रूपेणातिग्राहेण गृहीतः,  
चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

cakśurvai grahaḥ, sa rūpeṇātigrāheṇa grhītaḥ,  
cakśuṣā hi rūpāṇi paśyati || 5 ||

The eye indeed is the Graha; it is controlled by the Atigraha, colour, for one sees colours through the eye. [3 - 2 - 5]

### 3 - 2 - 6

श्रोत्रं वै ग्रहः, स शब्देनातिग्राहेण गृहीतः,  
श्रोत्रेण हि शब्दाञ्शृणोति ॥ ६ ॥

śrotraṃ vai grahaḥ, sa śabdenātigrāheṇa grhītaḥ,  
śrotreṇa hi śabdāñśṛṇoti || 6 ||

The ear indeed is the Graha; it is controlled by the Atigraha, sound, for one hears sounds through the ear. [3 - 2 - 6]



### 3 - 2 - 7

मनो वै ग्रहः, स कामेनातिग्राहेण गृहीतः,  
मनसा हि कामान्कामयते ॥ ७ ॥

mano vai grahaḥ, sa kāmenātigrāheṇa grhītaḥ,  
manasā hi kāmānkāmayate || 7 ||

The mind indeed is the Graha; it is controlled by the Atigraha, desire, for one wishes desires through the mind. [3 - 2 - 7]

### 3 - 2 - 8

हस्तौ वै ग्रहः, स कर्मणातिग्राहेण गृहीतः,  
हस्ताभ्यां हि कर्म करोति ॥ ९ ॥

hastau vai grahaḥ, sa karmaṇātigrāheṇa grhītaḥ,  
hastābhyāṃ hi karma karoti || 8 ||

The hands indeed are the Graha; they are controlled by the Atigraha, work, for one does work through the hands. [3 - 2 - 8]

### 3 - 2 - 9

त्वग्वै ग्रहः, स स्पर्शेनातिग्राहेण गृहीतः,  
त्वचा हि स्पर्शान्वेदयत—इत्येतेऽष्टौ ग्रहाः,  
अष्टावतिग्रहाः ॥ ९ ॥

tvagvai grahaḥ, sa sparśenātigrāheṇa grhītaḥ,  
tvacā hi sparśānvedayata—ityete'ṣṭau grahāḥ,  
aṣṭāvatigrahāḥ || 9 ||

The skin indeed is the Graha; it is controlled by the Atigraha, touch, for one feels touch through the skin. These are the eight Grahas and eight Atigrahas.. [3 - 2 - 9]

### 3 - 2 - 10

याज्ञवल्क्येति होवाच,  
यदिदं सर्वं मृत्योरन्नम्,  
का स्वित्सा देवता यस्या मृत्युरन्नमिति;  
अग्निर्वै मृत्युः, सोऽपामन्नम्,  
अप पुनर्मृत्युं जयति ॥ १० ॥

yājñavalkyeti hovāca,  
yadidaṃ sarvaṃ mṛtyorannam,  
kā svitsā devatā yasyā mṛtyurannamiti;  
agnirvai mṛtyuḥ, so'pāmannam,  
apa punarmṛtyuṃ jayati || 10 ||

‘Yājñavalkya,’ said he, ‘since all this is the food of death, who is that god whose food is death?’ ‘Fire is death; it is the food of water. (One who knows thus) conquers further death.’ [3 - 2 - 10]

### 3 - 2 - 11

याज्ञवल्क्येति होवाच,  
यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः  
क्रामन्त्यहोऽनेति; नेति होवाच याज्ञवल्क्योः,  
अत्रैव समवनीयन्ते, स उच्छ्वयति,  
आध्मायति, आध्मातो मृतः शेते ॥ ११ ॥

yājñavalkyeti hovāca,  
yatrāyaṃ puruṣo mriyata udasmātprāṇāḥ  
krāmantyaho'neti; neti hovāca yājñavalkyoḥ,  
atraiva samavanīyante, sa ucchvayati,  
ādhmāyati, ādhmāto mṛtaḥ śete || 11 ||

‘Yājñavalkya,’ said he, ‘when this (liberated) man dies, do his organs go up from him, or do they not?’ ‘No,’ replied Yājñavalkya, ‘(they) merge in him only. The body swells, is inflated, and in that state lies dead.’ [3 - 2 - 11]

याज्ञवल्क्येति होवाच,  
 यत्रायं पुरुषो म्रियते किमेनं न जहातीति;  
 नामेति, अनन्तं वै नाम, अनन्ता विश्वे देवाः,  
 अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

yājñavalkyeti hovāca,  
 yatrāyaṃ puruṣo mriyate kimenam na jahātīti;  
 nāmeti, anantaṃ vai nāma, anantā viśve devāḥ,  
 anantameva sa tena lokam jayati || 12 ||

‘Yājñavalkya,’ said he, ‘when this man dies, what is it that does not leave him?’ ‘Name. The name indeed is infinite, and infinite are the Viśvadevas. He (who knows thus) wins thereby verily an infinite world.’ [3 - 2 - 12]

याज्ञवल्क्येति होवाच,  
 यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति,  
 वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः  
 श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्म,  
 ओषधीर्लोमानि, वनस्पतीन्केशाः,  
 अप्सु लोहितं च रेतश्च निधीयते,  
 क्वायं तदा पुरुषो भवतीति;  
 अहर सोम्य हस्तमार्तभा,  
 आवामेवैतस्य वेदिष्यावः,  
 न नावेतत् सजन इति ।  
 तौ होत्क्रम्य मन्त्रयांचक्राते;  
 तौ ह यदूचतुः कर्म हैव तदूचतुः,  
 अथ यत्प्रशशंसतुः कर्म हैव तत् प्रशशंसतुः;  
 पुण्यो वै पुण्येन कर्मणा भवति, पापः  
 पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

yājñavalkyeti hovāca,  
 yatrāsyā puruṣasya mṛtasyāgniṃ vāgapyeti,  
 vātaṃ prāṇaḥ, cakśurādityam, manaścandram, diśaḥ  
 śrotram, pṛthivīm śarīram, ākāśamātma,  
 oṣadhīrlomāni, vanaspatīnkeśāḥ,  
 apsu lohitaṃ ca retaśca nidhīyate,  
 kvāyaṃ tadā puruṣo bhavatīti;  
 ahara somya hastamārtabhā,  
 āvāmevaitasya vediṣyāvaḥ,  
 na nāvetat sajana iti |  
 tau hotkramya mantrayāṃcakrāte;  
 tau ha yadūcatuḥ karma haiva tadūcatuḥ,  
 atha yatpraśaśamsatuḥ karma haiva tat praśaśamsatuḥ;  
 puṇyo vai puṇyena karmaṇā bhavati, pāpaḥ  
 pāpeneti | tato ha jārakārava ārtabhāga upararāma || 13 ||

‘Yājñavalkya,’ said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in the herbs, that on the head in the trees, and the blood and the seed are deposited in water, where is then the man?’ ‘Give me your hand, dear Ārtabhāga, we will decide this between ourselves, we cannot do it in a crowd.’ They went out and talked it over. What they mentioned there was only work, and what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Ārtabhāga, of the line of Jaratkāru, kept silent. [3 - 2 - 13]

अथ हैनं भुज्युर्लाह्यायनिः  
 पप्रच्छ; याज्ञवल्क्येति होवाच ।  
 मद्रेषु चरकाः पर्यव्रजाम,  
 ते पतञ्जलस्य काप्यस्य गृहानैम;  
 तस्यासीददुहिता गन्धर्वगृहीता,  
 तमपृच्छाम कोऽसीति;  
 सोऽब्रवीत्सुधन्वाङ्गिरस इति;  
 तं यदा लोकानामन्तानपृच्छाम,  
 अथैनमब्रूम, क्व पारिक्षिता अभवन्निति;  
 क्व पारिक्षिता अभवन्,  
 स त्वा पृच्छामि याज्ञवल्क्य,  
 क्व पारिक्षिता अभवन्निति ॥ १ ॥

atha hainaṃ bhujyurlāhyāyaniḥ  
 papraccha; yājñavalkyeti hovāca ।  
 madreṣu carakāḥ paryavrajāma,  
 te patañcalasya kāpyasya gṛhānaima;  
 tasyāsīdduhitā gandharvagrhitā,  
 tamapṛcchāma ko'sīti;  
 so'bravītsudhanvāṅgirasa iti;  
 taṃ yadā lokānāmantānapṛcchām,  
 athainamabrūma, kva pārikṣitā abhavanniti;  
 kva pārikṣitā abhavan,  
 sa tvā pṛcchāmi yājñavalkya,  
 kva pārikṣitā abhavanniti || 1 ||

Then Bhujyu, the grandson of Lahya, asked him. 'Yājñavalkya,' said he, 'we travelled in Madra as students, and we came to the house of Patañcala, of the line of Kapi. His daughter was possessed by a Gandharva. We asked him, "Who are you?" He said, "I am Sudhanvan, of the line of Angiras." When we asked him about the limits of the world, we said to him, "Where were the descendants of Parikṣit?" And I ask you, Yājñavalkya, where were the descendants of Parikṣit? (Tell me) where were the descendants of Parikṣit?' [3 - 3 - 1]

स होवाच, उवाच वै सः,  
 अगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति;  
 क्व न्वश्वमेधयाजिनो गच्छन्तीति;  
 द्वात्रिंशतं वै देवरथाहन्यान्ययं लोकः;  
 तं समन्तं पृथिवी द्विस्तावत्पर्येति;  
 तां समन्तं पृथिवी द्विस्तावत्समुद्रः पर्येति;  
 तद्यावती कशुरस्य धारा, यावद्वा मक्शिकायाः  
 पत्रं, तावानन्तरेणाकाशः; तानिन्द्रः सुपर्णो भूत्वा  
 वायवे प्रायच्छत्, तान्वायुरात्मनि धित्वा  
 तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्निति;  
 एवमिव वै स वायुमेव प्रशशंस; तस्माद्वायुरेव व्यष्टिः,  
 वायुः समष्टिः; अप पुनर्मृत्युं जयति य एवं वेद ।  
 ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ २ ॥

sa hovāca, uvāca vai saḥ,  
 agacchanvai te tadyatrāśvamedhayājino gacchantīti;  
 kva nvaśvamedhayājino gacchantīti;  
 dvātriṃśataṃ vai devarathāhnyānyayaṃ lokaḥ;  
 taṃ samantaṃ pṛthivī dvistāvatparyeti;  
 tāṃ samantaṃ pṛthivī dvistāvatsamudraḥ paryeti;  
 tadyāvatī kśurasya dhārā, yāvadvā makśikāyāḥ patraṃ,  
 tāvānantareṇākāśaḥ; tānindraḥ  
 suparṇo bhūtvā vāyave prāyacchat,  
 tānvāyurātmani dhitvā  
 tatrāgamayadyatrāśvamedhayājino'bhavanniti;  
 evamiva vai sa vāyumeva praśaśaṃsa;  
 tasmādvāyureva vyaṣṭiḥ, vāyuḥ samaṣṭiḥ;  
 apa punarmṛtyuṃ jayati ya evaṃ veda |  
 tato ha bhujyurlāhyāyanirupararāma || 2 ||

Yājñavalkya said, 'The Gandharva evidently told you that they went where the performers of the horse sacrifice go.' 'And where do the performers of the horse sacrifice go?' 'Thirty-two times the space covered by the sun's chariot in a day makes this world; around it, covering twice the area, is the earth; around the earth, covering twice the area, is the ocean. Now, as is the edge of a razor, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell). (Through that they go out). Fire, in the form of a falcon, delivered them to the air; the air, putting them in itself, took them where the (previous) performers of the horse sacrifice were.' Thus did the Gandharva praise the air. Therefore the air is the diversity of individuals, and the air is the aggregate. He who knows it as such conquers further death. Thereupon Bhujyu, the grandson of Lahya, kept silent.[3 - 3 - 2] 141



अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यत्साक्षदपरोक्षदब्रह्म,  
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;  
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य  
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,  
योऽपानेनापानिति स त आत्मा सर्वान्तरः,  
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,  
य उदानेनोदानिति स त आत्मा सर्वान्तरः,  
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;  
yājñavalkyeti hovāca, yatsākṣādaparokṣādbrahma,  
ya ātmā sarvāntaraḥ, taṃ me vyācakṣva iti;  
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya  
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,  
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,  
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,  
ya udānenodāniti sa ta ātmā sarvāntaraḥ,  
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]



स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,  
 असौ गौः, असावश्व इति,  
 एवमेवैतद्व्यपदिष्टं भवति;  
 यदेव साकशादपरोकशाद्ब्रह्म,  
 य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;  
 एष त आत्मा सर्वान्तरः;  
 कतमो याज्ञवल्क्य सर्वान्तरः?  
 न दृष्टेर्द्रष्टारं पश्येः,  
 न श्रुतेः श्रोतारं शृणुयात्,  
 न मतेर्मन्तारं मन्वीथाः,  
 न विज्ञातेर्विज्ञातारं विजानीयाः ।  
 एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तं ।  
 ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,  
 asau gauḥ, asāvaśva iti,  
 evamevaitadvyapadiṣṭaṁ bhavati;  
 yadeva sākśādaparokśādbrahma,  
 ya ātmā sarvāntaraḥ, taṁ me vyācakśveti;  
 eṣa ta ātmā sarvāntaraḥ;  
 katamo yājñavalkya sarvāntaraḥ ?  
 na dṛṣṭerdraṣṭāraṁ paśyeh,  
 na śruteḥ śrotāraṁ śṛṇuyāt,  
 na matermantāraṁ manvīthāḥ,  
 na vijñātervijñātāraṁ vijānīyāḥ |  
 eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam |  
 tato hoṣastascākrāyaṇa upararāma || 2 ||

Uṣasta, the son of Cakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Uṣasta, the son of Cakra, kept silent. [3 - 4 - 2]

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
 याज्ञवल्क्येति होवाच, यदेव  
 साकशादपरोकशाद्ब्रह्म, य आत्मा सर्वान्तरः,  
 तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
 कतमो याज्ञवल्क्य सर्वान्तरः ?  
 योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
 एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
 पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
 व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
 या ह्येव पुत्रैषणा सा वित्तैषणा,  
 या वित्तैषणा सा लोकैषणा,  
 उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
 पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
 बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
 अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
 स ब्राह्मणः केन स्यात् ?  
 येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
 ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
 yājñavalkyeti hovāca, yadeva  
 sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
 taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |  
 katamo yājñavalkya sarvāntaraḥ ?  
 yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
 etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ  
 putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
 vyutthāyātha bhikṣācaryaṃ caranti;  
 yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
 yā vittaiṣaṇā sā lokaiṣaṇā,  
 ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
 pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
 bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munīḥ,  
 amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
 sa brāhmaṇaḥ kena syāt ?  
 yena syāttenedṛśa eva, ato'nyadārtam |  
 tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

अथ हैनं गार्गी वाचक्नवी पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदिदं सर्वमप्स्वोतं च प्रोतं च,  
कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति;  
वायौ गार्गीति; कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति;  
अन्तरिक्षलोकेषु गार्गीति; कस्मिन्नु  
खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति;  
गन्धर्वलोकेषु गार्गीति; कस्मिन्नु खलु गन्धर्वलोका  
ओताश्च प्रोताश्चेति; आदित्यलोकेषु गार्गीति;  
कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति;  
चन्द्रलोकेषु गार्गीति; कस्मिन्नु खलु चन्द्रलोका  
ओताश्च प्रोताश्चेति; नक्षत्रलोकेषु गार्गीति;  
कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति;  
देवलोकेषु गार्गीति; कस्मिन्नु खलु देवलोका  
ओताश्च प्रोताश्चेति; इन्द्रलोकेषु गार्गीति;  
कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति;  
प्रजापतिलोकेषु गार्गीति; कस्मिन्नु खलु प्रजापतिलोका  
ओताश्च प्रोताश्चेति; ब्रह्मलोकेषु गार्गीति;  
कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति; स होवाच,  
गार्गी मातिप्राक्शीः, मा ते मूर्धा व्यपप्तत्,  
अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गी,  
मातिप्राक्शीरिति; ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥

atha hainaṃ gārgī vācaknavī papraccha;  
yājñavalkyeti hovāca, yadidaṃ sarvamapsvotaṃ ca protaṃ ca,  
kasminnu khalvāpa otāśca protāśceti;  
vāyau gārgīti; kasminnu khalu vāyurotaśca protāśceti;  
antarikśalokeṣu gārgīti; kasminnu khalvantarikśalokā  
otāśca protāśceti; gandharvalokeṣu gārgīti;  
kasminnu khalu gandharvalokā otāśca protāśceti;  
ādityalokeṣu gārgīti; kasminnu khalvādityalokā  
otāśca protāśceti; candralokeṣu gārgīti;  
kasminnu khalu candralokā otāśca protāśceti;  
nakśatralokeṣu gārgīti; kasminnu khalu nakśatralokā  
otāśca protāśceti; devalokeṣu gārgīti;  
kasminnu khalu devalokā otāśca protāśceti;  
indralokeṣu gārgīti; kasminnu khalvindralokā  
otāśca protāśceti; prajāpatilokeṣu gārgīti;  
kasminnu khalu prajāpatilokā otāśca protāśceti;  
brahmalokeṣu gārgīti; kasminnu khalu brahmalokā  
otāśca protāśceti; sa hovāca, gārgi mātīprākśīḥ,  
mā te mūrdhā vyapaptat, anatipraśnyāṃ vai  
devatāmatipṛcchasi gārgi, mātīprākśīriti;  
tato ha gārgī vācaknavyupararāma || 1 ||

Then Gārgī, the daughter of Vacaknu, asked him. ‘Yājñavalkya,’ she said, ‘if all this is pervaded by water, by what is water pervaded?’ ‘By air, O Gārgī.’ ‘By what is air pervaded?’ ‘By the sky, O Gārgī.’ ‘By what is the sky pervaded?’ ‘By the world of the Gandharvas, O Gārgī.’ ‘By what is the world of the Gandharvas pervaded?’ ‘By the sun, O Gārgī.’ ‘By what is the sun pervaded?’ ‘By the moon, O Gārgī.’ ‘By what is the moon pervaded?’ ‘By the stars, O Gārgī.’ ‘By what are the stars pervaded?’ ‘By the world of the gods, O Gārgī.’ ‘By what is the world of the gods pervaded?’ ‘By the world of Indra, O Gārgī.’ ‘By what is the world of Indra pervaded?’ ‘By the world of Virāj, O Gārgī.’ ‘By what is the world of Virāj pervaded?’ ‘By the world of Hiraṇyagarbha, O Gārgī.’ ‘By what is the world of Hiraṇyagarbha pervaded? [3 - 6 - 1]

अथ हैनमूद्दालक आरुणिः पप्रच्छ;  
याज्ञवल्क्येति होवाच, मद्रेश्ववासाम पतञ्चलस्य  
काप्यस्य गृहेषु यज्ञमधीयानाः; तस्यासीद्भार्या  
गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्कबन्ध  
आथर्वण इति; सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च,  
वेत्थ नु त्वम् काप्य तत्सूत्रं येनायं च लोकः  
परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति;  
सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तद्भगवन्वेदेति,  
सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वम्  
काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं  
सर्वाणि च भूतानि योऽन्तरो यमयतीति; सोऽब्रवीत्पतञ्चलः  
काप्यः, नाहं तं भगवन्वेदेति; सोऽब्रवीत्पतञ्चलं  
काप्यं याज्ञिकांश्च, यो वै तत्काप्य सूत्रं विद्यात्  
चान्तर्यामिणमिति स ब्रह्मवित्, स लोकवित्,  
स देववित्, स वेदवित्, स भूतवित्, स आत्मवित्,  
स सर्वविदिति; तेभ्योऽब्रवीत्; तदहं वेद;  
तच्चेत्त्वम् याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं  
ब्रह्मगवीरुदजसे, मूर्धा ते विपतिष्यतीति;  
वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति;  
यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति, यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

atha hainamūddālaka āruṇiḥ papraccha;  
yājñavalkyeti hovāca, madreṣvavasāma patañcalasya  
kāpyasya gr̥heṣu yajñamadhīyānāḥ; tasyāsīdbhāryā  
gandharvagr̥hītā, tamapṛcchāma ko'sīti; so'bravītkabandha  
ātharvaṇa iti; so'bravītpatañcalaṁ kāpyaṁ yājñikāṁśca,  
vettha nu tvam kāpya tatsūtraṁ yenāyaṁ ca lokaḥ  
paraśca lokaḥ sarvāṇi ca bhūtāni saṁdṛbdhāni bhavantīti;  
so'bravītpatañcalaḥ kāpyaḥ, nāhaṁ tadbhagavanvedeti,  
so'bravītpatañcalaṁ kāpyaṁ yājñikāṁścaḥ, vettha nu tvam  
kāpya tamantaryāmiṇaṁ ya imaṁ ca lokaṁ paraṁ ca lokaṁ  
sarvāṇi ca bhūtāni yo'ntaro yamayatīti; so'bravītpatañcalaḥ  
kāpyaḥ, nāhaṁ taṁ bhagavanvedeti; so'bravītpatañcalaṁ  
kāpyaṁ yājñikāṁśca, yo vai tatkāpya sūtraṁ vidyātaṁ  
cāntaryāmiṇamiti sa brahmavit, sa lokavit, sa devavit,  
sa vedavit, sa bhūtavit, sa ātmavit, sa sarvaviditi;  
tebhyo'bravīt; tadahaṁ veda;  
taccettvam yājñavalkya sūtramavidvāṁstaṁ cāntaryāmiṇaṁ  
brahmagavīrudajase, mūrdhā te vipatiṣyatīti;  
veda vā ahaṁ gautama tatsūtraṁ taṁ cāntaryāmiṇamiti;  
yo vā idaṁ kaścidbrūyādvēda vedeti, yathā vettha tathā brūhīti || 1 ||

Then Uddālaka, the son of Aruṇa, asked him. ‘Yājñavalkya,’ he said, ‘in Madra we lived in the house of Patañcala Kāpya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, “Kabandha, the son of Atharvan.” He said to Patañcala Kāpya and those who studied the scriptures on sacrifices, “Kāpya, do you know that Sūtra<sup>[1]</sup> by which this life, the next life, and all beings are held together?” Patañcala Kāpya said, “I do not know it, sir.” The Gandharva said to him and the students, “Kāpya, do you know that Internal Ruler who controls this and the next life and all beings from within?” Patañcala Kāpya said, “I do not know Him, sir.” The Gandharva said to him and the students, “He who knows that Sūtra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the beings, knows the self, and knows everything.” He explained it all to them. I know it. If you, Yājñavalkya, do not know that Sūtra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off.’ ‘I know, O Gautama, that Sūtra and that Internal Ruler.’ ‘Any one can say, “I know, I know.” Tell us what you know.’ [3 - 7 - 1]



स होवाच, वायुर्वै गौतम तत्सूत्रम्;  
 वायुना वै गौतम सूत्रेणायं च लोकः  
 परश्च लोकः सर्वाणि च भूतानि  
 संदब्धानि भवन्ति; तस्माद्वै गौतम  
 पुरुषं प्रेतमाहुर्व्यसंसिषतास्याङ्गानीति;  
 वायुना हि गौतम सूत्रेण संदब्धानि भवन्तीति;  
 एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥

sa hovāca, vāyurvai gautama tatsūtram;  
 vāyunā vai gautama sūtreṇāyaṃ ca lokaḥ  
 paraśca lokaḥ sarvāṇi ca bhūtāni  
 saṃdṛbhdhāni bhavanti; tasmādvai gautama  
 puruṣaṃ pretamāhurvyasraṃsiṣatāsyāṅgānīti;  
 vāyunā hi gautama sūtreṇa saṃdṛbhdhāni bhavantīti;  
 evamevaitadyājñavalkya, antaryāmiṇaṃ brūhīti || 2 ||

He said, 'Vāyu, O Gautama, is that Sūtra. Through this Sūtra or Vāyu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sūtra or Vāyu.' 'Quite so, Yājñavalkya. Now describe the Internal Ruler.' [3 - 7 - 2]

### 3 - 7 - 3

यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरः,  
यं पृथिवी न वेद, यस्य पृथिवी शरीरं, यः  
पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ pṛthivyām tiṣṭhanpṛthivyā antaraḥ,  
yaṁ pṛthivī na veda, yasya pṛthivī śarīraṁ, yaḥ  
pṛthivīmantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ || 3 ||

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [3 - 7 - 3]

### 3 - 7 - 4

योऽप्सु तिष्ठन्नद्भ्योऽन्तरः, यमापो न विदुः,  
यस्यापः शरीरम्, योऽपोऽन्तरो यमयति,  
एष त आत्माऽन्तर्याम्यमृतः ॥ ४ ॥

yo'psu tiṣṭhannadbhyo'ntaraḥ, yamāpo na viduḥ,  
yasyāpaḥ śarīram, yo'po'ntaro yamayati,  
eṣa ta ātmā'ntaryāmyamṛtaḥ || 4 ||

He who inhabits water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self. [3 - 7 - 4]

### 3 - 7 - 5

योऽग्नौ तिष्ठन्नग्नेरन्तरः,  
यमग्निर्न वेद, यस्याग्निः शरीरम्,  
योऽग्निमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

yo'gnau tiṣṭhannagnerantaraḥ,  
yamagnirna veda, yasyāgniḥ śarīram,  
yo'gnimantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 5 ||

He who inhabits fire but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self. [3 - 7 - 5]

### 3 - 7 - 6

योऽन्तरिक्षो तिष्ठन्नन्तरिक्षादन्तरः,  
यमन्तरिक्षं न वेद,  
यस्यान्तरिक्षं शरीरं,  
योऽन्तरिक्षमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

yo'ntarikṣe tiṣṭhannantarikṣādantaraḥ,  
yamantarikṣaṃ na veda,  
yasyāntarikṣaṃ śarīraṃ,  
yo'ntarikṣamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 6 ||

He who inhabits the sky but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self. [3 - 7 - 6]

### 3 - 7 - 7

यो वायौ तिष्ठन्वायोरन्तरः,  
यं वायुर्न वेद, यस्य वायुः शरीरम्,  
यो वायुमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ७ ॥

yo vāyau tiṣṭhanvāyorantaraḥ,  
yaṃ vāyurna veda, yasya vāyuḥ śarīram,  
yo vāyumantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 7 ||

He who inhabits the air but is within it, whom the air does not know, whose body is the air, and who controls the air from within, is the Internal Ruler, your own immortal self. [3 - 7 - 7]

### 3 - 7 - 8

यो दिवि तिष्ठन्दिवोऽन्तरः, यं द्यौर्न वेद,  
यस्य द्यौः शरीरं, यो दिवमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ८ ॥

yo divi tiṣṭhandivo'ntaraḥ, yaṁ dyaurna veda,  
yasya dyauḥ śarīraṁ, yo divamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 8 ||

He who inhabits heaven but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self, [3 - 7 - 8]

### 3 - 7 - 9

य आदित्ये तिष्ठन्नादित्यादन्तरः,  
यमादित्यो न वेद, यस्यादित्यः शरीरम्,  
य आदित्यमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

ya āditye tiṣṭhannādityādantaraḥ,  
yamādityo na veda, yasyādityaḥ śarīram,  
ya ādityamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 9 ||

He who inhabits the sun but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self. [3 - 7 - 9]

### 3 - 7 - 10

यो दिक्शु तिष्ठन्दिग्भ्योऽन्तरः,  
यं दिशो न विदुः, यस्य दिशः शरीरम्,  
यो दिशोऽन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ १० ॥

yo dikśu tiṣṭhandigbhyo'ntaraḥ,  
yaṃ diśo na viduḥ, yasya diśaḥ śarīram,  
yo diśo'ntaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 10 ||

He who inhabits the quarters but is within them, whom the quarters do not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self. [3 - 7 - 10]

### 3 - 7 - 11

यश्चन्द्रतारके तिष्ठंश्चन्द्रतारकादन्तरः,  
यं चन्द्रतारकं न वेद,  
यस्य चन्द्रतारकं शरीरम्,  
यश्चन्द्रतारकमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

yaścandratārake tiṣṭhaṃścandratārakādantaraḥ,  
yaṃ candratāraḥ na veda,  
yasya candratāraḥ śarīram,  
yaścandratārakamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 11 ||

He who inhabits the moon and stars but is within them, whom the moon and stars do not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self. [3 - 7 - 11]

### 3 - 7 - 12

य आकाशे तिष्ठन्नाकाशादन्तरः, यमाकाशो न वेद,  
यस्याकाशः शरीरम्, य आकाशमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ १२ ॥

ya ākāśe tiṣṭhannākāśādantarahaḥ, yamākāśo na veda,  
yasyākāśaḥ śarīram, ya ākāśamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 12 ||

He who inhabits the ether but is within it, whom the ether does not know, whose body is the ether, and who controls the ether from within, is the Internal Ruler, your own immortal self. [3 - 7 - 12]

### 3 - 7 - 13

यस्तमसि तिष्ठंस्तमसोऽन्तरः, यं तमो न वेद,  
यस्य तमः शरीरम्, यस्तमोऽन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ १३ ॥

yastamasi tiṣṭhamstamaso'ntaraḥ, yaṁ tamo na veda,  
yasya tamaḥ śarīram, yastamo'ntaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 13 ||

He who inhabits darkness but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the Internal Ruler, your own immortal self. [3 - 7 - 13]

यस्तेजसि तिष्ठंस्तेजसोऽन्तरः, यं तेजो न वेद,  
यस्य तेजः शरीरम्, यस्तेजोऽन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः—इत्यधिदैवतम्;  
अथाधिभूतम् ॥ १४ ॥

yastejasi tiṣṭhaṁstejaso'ntaraḥ, yaṁ tejo na veda,  
yasya tejaḥ śarīram, yastejo'ntaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ—ityadhidaivatam;  
athādhībhūtam || 14 ||

He who inhabits light but is within it, whom light does not know, whose body is light, and who controls light from within, is the Internal Ruler, your own immortal self. This much with reference to the gods. Now with reference to the beings. [3 - 7 - 14]



यः सर्वेषु भूतेषु तिष्ठन्  
 सर्वेभ्यो भूतेभ्योऽन्तरः,  
 यं सर्वाणि भूतानि न विदुः,  
 यस्य सर्वाणि भूतानि शरीरम्,  
 यः सर्वाणि भूतान्यन्तरो यमयति,  
 एष त आत्मान्तर्याम्यमृतः—इत्यधिभूतम्;  
 अथाध्यात्मम् ॥ १५ ॥

yaḥ sarveṣu bhūteṣu tiṣṭhan  
 sarvebhyo bhūtebhyo'ntaraḥ,  
 yaṁ sarvāṇi bhūtāni na viduḥ,  
 yasya sarvāṇi bhutāni śarīram,  
 yaḥ sarvāṇi bhūtānyantaro yamayati,  
 eṣa ta ātmāntaryāmyamṛtaḥ—ityadhibhūtam;  
 athādhyātmam || 15 ||

He who inhabits all beings but is within them, whom no being knows, whose body is all beings, and who controls all beings from within,. is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body. [3 - 7 - 15]

### 3 - 7 - 16

यः प्राणे तिष्ठन्प्राणादन्तरः,  
यं प्राणो न वेद, यस्य प्राणः शरीरम्,  
यः प्राणमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ १६ ॥

yaḥ prāṇe tiṣṭhanprāṇādantarahaḥ,  
yaṃ prāṇo na veda, yasya prāṇaḥ śarīram,  
yaḥ prāṇamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 16 ||

He who inhabits the nose but is within it, whom the nose does not know, whose body is the nose, and who controls the nose from within, is the Internal Ruler, your own immortal self. [3 - 7 - 16]

### 3 - 7 - 17

यो वाचि तिष्ठन्वाचोऽन्तरः, यं वाङ् न वेद,  
यस्य वाक् शरीरम्, यो वाचमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ १७ ॥

yo vāci tiṣṭhanvāco'ntaraḥ, yaṃ vāṅ na veda,  
yasya vāk śarīram, yo vācamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 17 ||

He who inhabits the organ of speech but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self. [3 - 7 - 17]

### 3 - 7 - 18

यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरः,  
यं चक्षुर्न वेद, यस्य चक्षुः शरीरम्,  
यश्चक्षुरन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ १८ ॥

yaścakṣuṣi tiṣṭhaṁścakṣuṣo'ntaraḥ,  
yaṁ cakṣurna veda, yasya cakṣuḥ śarīram,  
yaścakṣurantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 18 ||

He who inhabits the eye but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Internal Ruler, your own immortal self. [3 - 7 – 18]

### 3 - 7 - 19

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरः,  
यं श्रोत्रं न वेद, यस्य श्रोत्रं शरीरम्,  
यः श्रोत्रमन्तरो यमयति,  
स एष त आत्मान्तर्याम्यमृतः ॥ १९ ॥

yaḥ śrotre tiṣṭhañchrotrādantaraḥ,  
yaṁ śrotraṁ na veda, yasya śrotraṁ śarīram,  
yaḥ śrotramantaro yamayati,  
sa eṣa ta ātmāntaryāmyamṛtaḥ || 19 ||

He who inhabits the ear but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the Internal Ruler, your own immortal self. [3 - 7 – 19]

### 3 - 7 - 20

यो मनसि तिष्ठन्मनसो'न्तरः,  
यं मनो न वेद, यस्य मनः शरीरम्,  
यो मनो'न्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ 20 ॥

yo manasi tiṣṭhanmanaso'ntaraḥ,  
yaṃ mano na veda, yasya manaḥ śarīram,  
yo mano'ntaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 20 ||

He who inhabits the mind (Manas) but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the Internal Ruler, your own immortal self. [3 - 7 - 20]

### 3 - 7 - 21

यस्त्वचि तिष्ठंस्त्वचोऽन्तरः,  
यं त्वङ् न वेद, यस्य त्वक् शरीरम्,  
यस्त्वचमन्तरो यमयति,  
एष त आत्मान्तर्याम्यमृतः ॥ २१ ॥

yastvaci tiṣṭhamstvaco'ntaraḥ,  
yaṃ tvañ na veda, yasya tvak śarīram,  
yastvacamantaro yamayati,  
eṣa ta ātmāntaryāmyamṛtaḥ || 21 ||

He who inhabits the skin but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the Internal Ruler, your own immortal self. [3 - 7 - 21]

यो विज्ञाने तिष्ठन्विज्ञानादन्तरः,  
 यं विज्ञानं न वेद, यस्य विज्ञानं शरीरम्,  
 यो विज्ञानमन्तरो यमयति,  
 एष त आत्मान्तर्याम्यमृतः ॥ २२ ॥

yo vijñāne tiṣṭhanvijñānādantarahaḥ,  
 yaṁ vijñānaṁ na veda, yasya vijñānaṁ śarīram,  
 yo vijñānamantaro yamayati,  
 eṣa ta ātmāntaryāmyamṛtaḥ || 22 ||

He who inhabits the intellect but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the Internal Ruler, your own immortal self. [3 - 7 - 22]

यो रेतसि तिष्ठन् रेतसोऽन्तरः,  
 यं रेतो न वेद, यस्य रेतः शरीरम्,  
 यो रेतोऽन्तरो यमयति,  
 एष त आत्माऽन्तर्याम्यमृतः;  
 अदृष्टो द्रष्टा, अश्रुतः श्रोता,  
 अमतो मन्ता, अविज्ञतो विज्ञाता;  
 नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,  
 नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,  
 एष त आत्मान्तर्याम्यमृतः,  
 अतोऽन्यदार्तम्; ततो ह्युद्दालक  
 आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ,  
 yaṁ reto na veda, yasya retaḥ  
 śarīram, yo reto'ntaro yamayati,  
 eṣa ta ātmā'ntaryāmyamṛtaḥ;  
 adṛṣṭo draṣṭā, aśrutaḥ śrotā,  
 amato mantā, avijñato vijñātā;  
 nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,  
 nānyo'to'sti mantā, nānyo'to'sti vijñāta,  
 eṣa ta ātmāntaryāmyamṛtaḥ,  
 ato'nyadārtam; tato hoddālaka  
 āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

अथ ह वाचकनव्युवाच,  
 ब्राह्मणा भगवन्तो  
 हन्ताहमिमं द्वौ प्रश्नौ  
 प्रक्ष्यामि, तौ चेन्मे वक्ष्यति,  
 न वै जातु युष्माकमिमं  
 कश्चिद्ब्रह्मोदयं जेतेति;  
 पृच्छ गार्गीति ॥ १ ॥

atha ha vācaknavyuvāca,  
 brāhmaṇā bhagavanto  
 hantāhamimaṁ dvau praśnau  
 prakśyāmi, tau cenme vakśyati,  
 na vai jātu yuṣmākamimaṁ  
 kaścidbrahmodyaṁ jeteti;  
 pṛccha gārgīti || 1 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 8 - 1]



सा होवाच, अहं वै त्वा याज्ञवल्क्य  
 यथा काश्यो वा वैदेहो वोग्रपुत्र  
 उज्ज्यं धनुरधिज्यं कृत्वा  
 द्वौ बाणवन्तौ सपत्नातिव्याधिनौ  
 हस्ते कृत्वोपोत्तिष्ठेत्,  
 एवमेवाहं त्वा द्वाभ्यां  
 प्रश्नाभ्यामुपोदस्थाम्,  
 तौ मे ब्रूहीति; पृच्छ गार्गीति ॥ २ ॥

sā hovāca, ahaṃ vai tvā yājñavalkya  
 yathā kāśyo vā vaideho vogradputra  
 ujyāṃ dhanuradhijyāṃ kṛtvā  
 dvau bāṇavantau sapatnāativyādhinau  
 haste kṛtvopotttiṣṭhet,  
 evamevāhaṃ tvā dvābhyāṃ  
 praśnābhyāmupodasthām,  
 tau me brūhīti; pṛccha gārgīti || 2 ||

She said, 'I (shall ask) you (two questions). As a man of Benares or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand two bamboo-tipped arrows highly painful to the enemy, even so, O Yājñavalkya, do I confront you with two questions. Answer me those.' 'Ask, O Gārgī.' [3 - 8 - 2]

सा होवाच,  
 यदूर्ध्वं याज्ञवल्क्य दिवः,  
 यदवाक् पृथिव्यः,  
 यदन्तरा द्यावापृथिवी इमे,  
 यद्भूतं च भवच्च  
 भविष्यच्चेत्याचक्षते,  
 कस्मिंस्तदोतं च प्रोतं चेति ॥ ३ ॥

sā hovāca,  
 yadūrdhvaṃ yājñavalkya divaḥ,  
 yadavāk pṛthivyāḥ,  
 yadantarā dyāvāpṛthivī ime,  
 yadbhūtaṃ ca bhavacca  
 bhaviṣyaccetyācakṣate,  
 kasmimṣtadotaṃ ca protaṃ ceti || 3 ||

She said, 'By what, O Yājñavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be?' [3 - 8 - 3]

स होवाच, यदूर्ध्वं गार्गि दिवः,  
 यदवाक् पृथिव्याः,  
 यदन्तरा द्यावापृथिवी इमे,  
 यद्भूतं च भवच्च  
 भविष्यच्चेत्याचक्षते,  
 आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

sa hovāca, yadūrdhvaṃ gārgi divaḥ,  
 yadavāk pṛthivyāḥ,  
 yadantarā dyāvāpṛthivī ime,  
 yadbhūtaṃ ca bhavacca  
 bhaviṣyaccetyācakṣate,  
 ākāśe tadotaṃ ca protaṃ ceti || 4 ||

He said, 'That, O Gārgī, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the unmanifested ether.' [3 - 8 - 4]

सा होवाच,  
 नमस्तेऽस्तु याज्ञवल्क्य  
 यो म एतं व्यवोचः,  
 अपरस्मै धारयस्वेति;  
 पृच्छ गार्गीति ॥ ५ ॥

sā hovāca,  
 namaste'stu yājñavalkya  
 yo ma etaṃ vyavocaḥ,  
 aparasmai dhārayasveti;  
 pṛccha gārgīti || 5 ||

She said, 'I bow to you, Yājñavalkya, who have fully answered this question of mine. Now be ready for the other question.' 'Ask, O Gārgī.' [3 - 8 - 5]

सा होवाच,  
 यदूर्ध्वं याज्ञवल्क्य दिवः,  
 यदवाक् पृथिव्याः,  
 यदन्तरा द्यावापृथिवी इमे,  
 यद्भूतं च भवच्च  
 भविष्यच्चेत्याचक्षते,  
 कस्मिंस्तदोतं च प्रोतं चेति ॥ ६ ॥

sā hovāca,  
 yadūrdhvaṃ yājñavalkya divaḥ,  
 yadavāk pṛthivyāḥ,  
 yadantarā dyāvāpṛthivī ime,  
 yadbhūtaṃ ca bhavacca  
 bhaviṣyaccetyācakṣate,  
 kasmimṣtadotaṃ ca protaṃ ceti || 6 ||

She said, 'By what, O Yājñavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be?' [3 - 8 - 6]

स होवाच,  
 यदूर्ध्वं गार्गि दिवः,  
 यदवाक् पृथिव्याः,  
 यदन्तरा द्यावापृथिवी इमे,  
 यद्भूतं च भवच्च  
 भविष्यच्चेत्याचक्षते,  
 आकाश एव तदोतं च प्रोतं  
 चेति, कस्मिन्नु खल्वाकाश  
 ओतश्च प्रोतश्चेति ॥ ७ ॥

sa hovāca,  
 yadūrdhvaṃ gārgi divaḥ,  
 yadavāk pṛthivyāḥ,  
 yadantarā dyāvāpṛthivī ime,  
 yadbhūtaṃ ca bhavacca  
 bhaviṣyaccetyācakśate,  
 ākāśa eva tadotaṃ ca protaṃ  
 ceti, kasminnu khalvākāśa  
 otaśca protaśceti || 7 ||

He said, 'That, O Gārgī, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the unmanifested ether.' 'Bywhat is the unmanifested ether pervaded?' [3 - 8 - 7]

स होवाच, एतद्वै तदक्शरः,  
 गार्गी ब्राह्मणा अभिवदन्ति,  
 अस्थूलमनण्वहस्वमदीर्घम  
 लोहितमस्नेहमच्छायमतमोऽ-  
 वाय्वनाकाशमसङ्गमचक्षु  
 ष्कमश्रोत्रमवागमनोऽ-  
 तेजस्कमप्राणममुखम  
 मात्रमनन्तरमबाह्यम्,  
 न तदश्नाति किञ्चन,  
 न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,  
 gārgi brāhmaṇā abhivadanti,  
 asthūlamanaṇvahasvama  
 dīrghamalohitamas  
 nehamacchāyamatamo'-  
 vāyvanākāśamasaṅgamacak  
 śuṣkamaśrotramavāgamano'-  
 tejaskamaprāṇamamukhama  
 mātramanantaramabāhyam,  
 na tadaśnāti kiṃcana,  
 na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.



एतस्य वा अक्षरस्य प्रशासने  
 गार्गि सूर्याचन्द्रमसौ विधृतौ  
 तिष्ठतः, एतस्य वा अक्षरस्य  
 प्रशासने गार्गि द्यावापृथिव्यौ  
 विधृते तिष्ठतः, एतस्य वा अक्षरस्य  
 प्रशासने गार्गि निमेषा मुहूर्ता  
 अहोरात्राण्यर्धमासा मासा ऋतवः  
 संवत्सरा इति विधृतास्तिष्ठन्ति;  
 एतस्य वा अक्षरस्य प्रशासने  
 गार्गि प्राच्योऽन्या नद्यः  
 स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः,  
 प्रतीच्योऽन्याः, यां यां च दिशमनु;  
 एतस्य वा अक्षरस्य प्रशासने गार्गि  
 ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः,  
 दर्वी पितरोऽन्वायताः ॥ ९ ॥

etasya vā akśarasya praśāsane  
 gārgi sūryācandramasau vidhṛtau  
 tiṣṭhataḥ, etasya vā akśarasya  
 praśāsane gārgi dyāvāpṛthivyaū  
 vidhṛte tiṣṭhataḥ, etasya vā akśarasya  
 praśāsane gārgi nimeṣā muhūrtā  
 ahorātrāṇyardhamāsā māsā ṛtavaḥ  
 saṃvatsarā iti vidhṛtāstiṣṭhanti;  
 etasya vā akśarasya  
 praśāsane gārgi prācyo'nyā nadyaḥ  
 syandante śveteḥbhyaḥ parvateḥbhyaḥ,  
 pratīcyo'nyāḥ, yāṃ yāṃ ca diśamanu;  
 etasya vā akśarasya  
 praśāsane gārgi dadato manuṣyāḥ  
 praśaṃsanti, yajamānaṃ devāḥ,  
 darvīm pitaro'nvāyattāḥ || 9 ||

Under the mighty rule of this Immutable, O Gārgī, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gārgī, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gārgī, moments, Muhūrtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gārgī, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gārgī, men praise those that give, the gods depend on the sacrificer, and the Manes on independent offerings (Darvīhoma). [3 - 8 - 9]

यो वा एतदक्षरं  
 गार्ग्यविदित्वास्मिंल्लोके  
 जुहोति यजते तपस्तप्यते  
 बहूनि वर्षसहस्राणि,  
 अन्तवदेवास्य तद्भवति;  
 यो वा एतदक्षरं  
 गार्ग्यविदित्वास्माल्लोकात्प्रैति  
 स कृपणः; अथ य एतदक्षरं  
 गार्गि विदित्वास्माल्लोकात्प्रैति  
 स ब्राह्मणः ॥ १० ॥

yo vā etadakṣaram  
 gārgyaviditvāsmimlloke  
 juhōti yajate tapastapyate  
 bahūni varṣasahasrāṇi,  
 antavadevāsyā tadbhavati;  
 yo vā etadakṣaram  
 gārgyaviditvāsmāllokātpraitī  
 sa kṛpaṇaḥ; atha ya etadakṣaram  
 gārgi viditvāsmāllokātpraitī  
 sa brāhmaṇaḥ ॥ 10 ॥

He, O Gārgī, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gārgī, who departs from this world without knowing this Immutable, is miserable. But he, O Gārgī, who departs from this world after knowing this Immutable, is a knower of Brahman. [3 - 8 - 10]

तद्वा एतदक्षरं गार्ग्यदृष्टं  
 द्रष्टृ, अश्रुतं श्रोतृ,  
 अमतं मन्तृ, अविज्ञातं विज्ञातृ;  
 नान्यदतोऽस्ति द्रष्टृ,  
 नान्यदतोऽस्ति श्रोतृ,  
 नान्यदतोऽस्ति मन्तृ,  
 नान्यदतोऽस्ति विज्ञातृ;  
 एतस्मिन्नु खल्वक्षरे  
 गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam  
 draṣṭṛ, aśrutam śrotṛ,  
 amataṁ manṭṛ, avijñātam vijñāṭṛ;  
 nānyadato'sti draṣṭṛ,  
 nānyadato'sti śrotṛ,  
 nānyadato'sti manṭṛ,  
 nānyadato'sti vijñāṭṛ;  
 etasminnu khalvakśare  
 gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

सा होवाच,  
 ब्राह्मणा भगवन्तस्तदेव  
 बहु मन्येध्वं  
 यदस्मान्नमस्कारेण मुच्येध्वम्;  
 न वै जातु युष्माकमिमं  
 कश्चिद्ब्रह्मोद्यं जेतेति;  
 ततो ह वाचकनव्युपरराम ॥ १२ ॥

sā hovāca,  
 brāhmaṇā bhagavantastadeva  
 bahu manyedhvaṃ  
 yadasmānnamaskāreṇa mucyedhvam;  
 na vai jātu yuṣmākamimaṃ  
 kaścidbrahmodyaṃ jeteti;  
 tato ha vācaknavyupararāma || 12 ||

She said, 'Revered Brāhmaṇas, you should consider yourselves fortunate if you can get off from him through salutations. Never shall any of you beat him in describing Brahman.' Then the daughter of Vacaknu kept silent. [3 - 8 - 12]

अथ हैनं विदग्धः शाकल्यः  
 पप्रच्छ, कति देवा याज्ञवल्क्येति;  
 स हैतयैव निविदा प्रतिपेदे,  
 यावन्तो वैश्वदेवस्य निविद्युच्यन्ते  
 त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति;  
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;  
 त्रयस्त्रिंशदिति; ओमिति होवाच;  
 कत्येव देवा याज्ञवल्क्येति; षडित्यु;  
 ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;  
 त्रय इति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;  
 द्वाविति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति;  
 अध्यर्ध इति; ओमिति होवाच,  
 कत्येव देवा याज्ञवल्क्येति; एक इति;  
 ओमिति होवाच, कतमे ते त्रयश्च त्री च शता,  
 त्रयश्च त्री च सहस्रेति ॥ १ ॥

atha hainaṃ vidagdhaḥ śākalyaḥ  
 papraccha, kati devā yājñavalkyeti;  
 sa haitayaiva nividā pratipede,  
 yāvanto vaiśvadevasya nividyucyante  
 trayaśca trī ca śatā, trayaśca trī ca sahasreti;  
 omīti hovāca, katyeva devā yājñavalkyeti;  
 trayastrīṃśaditi; omīti hovāca;  
 katyeva devā yājñavalkyeti; ṣaḍityu;  
 omīti hovāca, katyeva devā yājñavalkyeti;  
 traya iti; omīti hovāca, katyeva devā yājñavalkyeti;  
 dvāviti; omīti hovāca, katyeva devā yājñavalkyeti;  
 adhyardha iti; omīti hovāca,  
 katyeva devā yājñavalkyeti; eka iti;  
 omīti hovāca, katame te trayaśca trī ca śatā,  
 trayaśca trī ca sahasreti || 1 ||

Then Vidagdha, the son of Śākala, asked him. ‘How many gods are there, Yājñavalkya?’ Yājñavalkya decided it through this (group of Mantras known as) Nivid (saying), ‘As many as are indicated in the Nivid of the Viśvadevas—three hundred and three, and three thousand and three.’ ‘Very well,’ said Śākalya, ‘how many gods are there, Yājñavalkya?’ ‘Thirty-three.’ ‘Very well,’ said the other, ‘how many gods are there, Yājñavalkya?’ ‘Six.’ ‘Very well’ said Śākalya, ‘how many gods are there, Yājñavalkya?’ ‘Three.’ ‘Very well,’ said the other, ‘how many gods are there, Yājñavalkya?’ ‘Two.’ ‘Very well,’ said Śākalya, ‘how many gods are there, Yājñavalkya?’ ‘One and a half.’ ‘Very well,’ said the other, ‘how many gods are there, Yājñavalkya?’ ‘One.’ ‘Very well,’ said Śākalya, ‘which are those three hundred and three and three thousand and three?’ [3 - 9 - 1]

### 3 - 9 - 2

स होवाच, महिमान एवैषामेते,  
त्रयस्त्रिंशत्त्वेव देवा इति;  
कतमे ते त्रयस्त्रिंशदिति;  
अष्टौ वसवः, एकादश रुद्राः,  
द्वादशादित्याः, ते एकत्रिंशत्,  
इन्द्रश्चैव प्रजापतिश्च  
त्रयस्त्रिंशाविति ॥ २ ॥

sa hovāca, mahimāna evaiṣāmete,  
trayastrimśattveva devā iti;  
katame te trayastrimśaditi;  
aṣṭau vasavaḥ, ekādaśa rudrāḥ,  
dvādaśādityāḥ, te ekatrimśat,  
indraścaiva prajāpatiśca  
trayastrimśāviti || 2 ||

Yājñavalkya said, ‘These are but the manifestations of them, but there are only thirty-three gods.’ ‘Which are those thirty-three?’ ‘The eight Vasus, the eleven Rudras and the twelve Ādityas—these are thirty-one, and Indra and Prajāpati make up the thirty-three.’ [3 - 9 - 2]

### 3 - 9 - 3

कतमे वसव इति;  
अग्निश्च पृथिवी च वायुश्चान्तरिक्षं  
चादित्यश्च द्यौश्च चन्द्रमाश्च  
नक्षत्राणि चैते वसवः;  
एतेषु हीदं वसु सर्वं  
हितमिति तस्माद्वसव इति ॥ ३ ॥

katame vasava iti;  
agniśca pṛthivī ca vāyuścāntarikṣaṃ  
cādityaśca dyauśca candramāśca  
nakśatrāṇi caite vasavaḥ;  
eteṣu hīdaṃ vasu sarvaṃ  
hitamiti tasmādvāsava iti || 3 ||

‘Which are the Vasus?’ ‘Fire, the earth, the air, the sky, the sun, heaven, the moon and the stars—these are the Vasus, for in these all this is placed; therefore they are called Vasus.’ [3 - 9 - 3]



कतमे वसव इति;  
 अग्निश्च पृथिवी च वायुश्चान्तरिक्षं  
 चादित्यश्च द्यौश्च चन्द्रमाश्च  
 नक्षत्राणि चैते वसवः;  
 एतेषु हीदं वसु सर्वं  
 हितमिति तस्माद्वसव इति ॥ ३ ॥

katame vasava iti;  
 agniśca pṛthivī ca vāyuścāntarikṣaṃ  
 cādityaśca dyauśca candramāśca  
 nakśatrāṇi caite vasavaḥ;  
 eteṣu hīdaṃ vasu sarvaṃ  
 hitamiti tasmādvasava iti || 3 ||

‘Which are the Vasus?’ ‘Fire, the earth, the air, the sky, the sun, heaven, the moon and the stars—these are the Vasus, for in these all this is placed; therefore they are called Vasus.’  
 [3 - 9 - 3]

कतमे रुद्रा इति;  
 दशेमे पुरुषे प्राणा  
 आत्मैकादशः;  
 ते यदास्माच्छरीरान्म  
 र्त्यादुत्क्रामन्त्यथ  
 रोदयन्ति; तद्यद्रोदयन्ति  
 तस्माद्रुद्रा इति ॥ ४ ॥

katame rudrā iti;  
 daśeme puruṣe prāṇā  
 ātmaikādaśaḥ;  
 te yadāsmāccharīrān  
 martyādutkrāmantyatha  
 rodayanti; tadyadrodayanti  
 tasmādrudrā iti || 4 ||

‘Which are the Rudras?’ ‘The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one’s relatives) weep. Because they then make them weep, therefore they are called Rudras,’ [3 - 9 - 4]

कतम आदित्या इति ।  
 द्वादश वै मासाः संवत्सरस्य,  
 एत आदित्याः, एते हीदं  
 सर्वमाददाना यन्ति;  
 ते यदिदं सर्वमाददाना  
 यन्ति तस्मादादित्या इति ॥ ५ ॥

katama ādityā iti ।  
 dvādaśa vai māsāḥ saṁvatsarasya,  
 eta ādityāḥ, ete hīdaṁ  
 sarvamādadānā yanti;  
 te yadidaṁ sarvamādadānā  
 yanti tasmādādityā iti || 5 ||

‘Which are the Ādityas?’ ‘The twelve months (are parts) of a year; these are the Ādityas, for they go taking all this with them. Because they go taking all this with them, there-fore they are called Ādityas.’ [3 - 9 - 5]

कतम इन्द्रः,  
 कतमः प्रजापतिरिति;  
 स्तनयित्नुरेवेन्द्रः, यज्ञः  
 प्रजापतिरिति; कतमः  
 स्तनयित्नुरिति; अशनिरिति;  
 कतमो यज्ञ इति; पशव इति ॥ ६ ॥

katama indraḥ,  
 katamaḥ prajāpatiriti;  
 stanayitnurevendraḥ, yajñaḥ  
 prajāpatiriti; katamaḥ  
 stanayitnuriti; aśaniriti;  
 katamo yajña iti; paśava iti || 6 ||

‘Which is Indra, and which is Prajāpati?’ ‘The cloud is Indra, and the sacrifice is Prajāpati.’  
 ‘Which is the cloud?’ ‘Thunder (strength).’ ‘Which is the sacrifice?’ ‘Animals.’ [3 - 9 - 6]

कतमे षडित्यु;  
 अग्निश्च पृथिवी च वायुश्चान्तरिक्षं  
 चादित्यश्च द्यौश्चैते षड्,  
 एते हीदं सर्वं षडिति ॥ ७ ॥

katame ṣaḍityu;  
 agniśca pṛthivī ca vāyuścāntarikṣaṃ  
 cādityaśca dyauścaite ṣaḍ,  
 ete hīdaṃ sarvaṃ ṣaḍiti || 7 ||

‘Which axe the six (gods)?’ ‘Fire, the earth, the air the sky, the sun and heaven— these are the six. Because all those (gods) are (comprised in) these six.’ [3 - 9 - 7]

कतमे ते त्रयो देवा इति;  
 इम एव त्रयो लोकाः,  
 एषु हीमे सर्वे देवा इति;  
 कतमौ तौ द्वौ देवाविति;  
 अन्नं चैव प्राणश्चेति;  
 कतमो'ध्यर्ध इति;  
 यो'यं पवत इति ॥ ८ ॥

katame te trayo devā iti;  
 ima eva trayo lokāḥ,  
 eṣu hīme sarve devā iti;  
 katamau tau dvau devāviti;  
 annaṃ caiva prāṇaśceti;  
 katamo'dhyardha iti;  
 yo'yaṃ pavata iti || 8 ||

'Which are the three gods?' 'These three worlds, because in these all those gods are comprised.' 'Which are the two gods?' 'Matter and the vital force.' 'Which are the one and a half?' 'This (air) that blows.' [3 - 9 - 8]

तदाहुः, यदयमेक इवैव पवते,  
 अथ कथमध्यर्ध इति;  
 यदस्मिन्नदं सर्वमध्याध्नोत्,  
 तेनाध्यर्ध इति; कतम एको देव इति;  
 प्राण इति स ब्रह्म त्यदित्याचक्षते ॥ ९ ॥

tadāhuḥ, yadayameka ivaiva pavate,  
 atha kathamadhyardha iti;  
 yadasminnidam sarvamadhyārdhnot,  
 tenādhyardha iti; katama eko deva iti;  
 prāṇa iti sa brahma tyadityācakṣate || 9 ||

‘Regarding this some say, “Since the air blows as one substance, how can it be one and a half?” It is one and a half because through its presence all this attains surpassing glory.’ ‘Which is the one god?’ ‘The vital force (Hiraṇyagarbha); it is Brahman, which is called Tyat (that).’ [3 - 9 - 9]

पृथिव्येव यस्यायतनम्,  
 अग्निर्लोकः, मनोज्योतिः,  
 यो वै तं पुरुषं  
 विद्यात्सर्वस्यात्मनः परायणम्,  
 स वै वेदिता स्याद्याज्ञवल्क्य ।  
 वेद वा अहं तं पुरुषं  
 सर्वस्यात्मनः परायणं यमात्थ;  
 य एवायं शरीरः पुरुषः स एष,  
 वदैव शाकल्य; तस्य का देवतेति;  
 अमृतमिति होवाच ॥ १० ॥

pṛthivyeva yasyāyatanam,  
 agnirlokaḥ, manojyotiḥ,  
 yo vai taṁ puruṣaṁ  
 vidyātsarvasyātmanah parāyaṇam,  
 sa vai veditā syādyājñavalkya |  
 veda vā ahaṁ taṁ puruṣaṁ  
 sarvasyātmanah parāyaṇaṁ yamāttha;  
 ya evāyaṁ śārīraḥ puruṣaḥ sa eṣa,  
 vadaiva śākalya; tasya kā devateti;  
 amṛtamiti hovāca || 10 ||

‘He who knows that being whose abode is the earth, whose instrument of vision is fire, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is identified with the body. Go on, śākalya.’ ‘Who is his deity (cause)?’ ‘Nectar (chyle),’ said he. [3 - 9 - 10]



काम एव यस्यायतनम्,  
 हृदयं लोकः, मनोज्योतिः,  
 यो वै तं पुरुषं  
 विद्यात्सर्वस्यात्मनः परायणम्,  
 स वै वेदिता स्याद्याज्ञवल्क्य ।  
 वेद वा अहं तं पुरुषं  
 सर्वस्यात्मनः परायणं  
 यमात्थ; य एवायं काममयः  
 पुरुषः स एषः, वदैव शाकल्य;  
 तस्य का देवतेति; स्त्रिय इति होवाच ॥ ११ ॥

kāma eva yasyāyatanam,  
 hrdayaṃ lokaḥ, manojyotiḥ,  
 yo vai taṃ puruṣaṃ  
 vidyātsarvasyātmanaḥ parāyaṇam,  
 sa vai veditā syādyājñavalkya |  
 veda vā ahaṃ taṃ puruṣaṃ  
 sarvasyātmanaḥ parāyaṇam  
 yamāttha; ya evāyaṃ kāmamayaḥ  
 puruṣaḥ sa eṣaḥ, vadaiva śākalya;  
 tasya kā devateti; striya iti hovāca || 11 ||

‘He who knows that being whose abode is lust, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is identified with lust. Go on, Śākalya.’ ‘Who is his deity?’ ‘Women,’ said he. [3 - 9 - 11]

रूपाण्येव यस्यायतनम्,  
 चक्षुर्लोकः, मनोज्योतिः,  
 यो वै तं पुरुषं  
 विद्यात्सर्वस्यात्मनः  
 परायणम्, स वै वेदिता  
 स्याद्याज्ञवल्क्य । वेद वा अहं  
 तं पुरुषं सर्वस्यात्मनः  
 परायणं यमात्थ;  
 य एवासावादित्ये पुरुषः स एषः,  
 वदैव शाकल्य; तस्य का देवतेति;  
 सत्यमिति होवाच ॥ १२ ॥

rūpāṇyeva yasyāyatanam,  
 cakśurlokaḥ, manojyotiḥ,  
 yo vai taṁ puruṣaṁ  
 vidyātsarvasyātmanaḥ  
 parāyaṇam, sa vai veditā  
 syādyājñavalkya | veda vā ahaṁ  
 taṁ puruṣaṁ sarvasyātmanaḥ  
 parāyaṇaṁ yamāttha;  
 ya evāsāvāditye puruṣaḥ sa eṣaḥ,  
 vadaiva śākalya; tasya kā devateti;  
 satyamiti hovāca || 12 ||

‘He who knows that being whose abode is colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is in the sun. Go on. śākalya.’ ‘Who is his deity?’ ‘Truth (the eye),’ said he. [3 - 9 - 12]

आकाश एव यस्यायतनम्,  
 श्रोत्रं लोकः, मनोज्योतिः,  
 यो वै तं पुरुषं  
 विद्यात्सर्वस्यात्मनः परायणम्,  
 स वै वेदिता स्याद्याज्ञवल्क्य ।  
 वेद वा अहं तं पुरुषं  
 सर्वस्यात्मनः परायणं यमात्थ;  
 य एवायं श्रौत्रः प्रातिश्रुत्कः  
 पुरुषः स एष, वदैव शाकल्य;  
 तस्य का देवतेति; दिश इति होवाच ॥ १३ ॥

ākāśa eva yasyāyatanam,  
 śrotram lokah, manojyotiḥ,  
 yo vai tam puruṣam  
 vidyātsarvasyātmanah parāyaṇam,  
 sa vai veditā syādyājñavalkya |  
 veda vā ahaṁ tam puruṣam  
 sarvasyātmanah parāyaṇam yamāttha;  
 ya evāyaṁ śrautraḥ prātiśrutkaḥ  
 puruṣaḥ sa eṣa, vadaiva śākalya;  
 tasya kā devateti; diśa iti hovāca || 13 ||

‘He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is identified with the ear and with the time of hearing. Go on, Śākalya.’ ‘Who is his deity?’ ‘The quarters,’ said he. [3 - 9 - 13]

तम एव यस्यायतनम्,  
 हृदयं लोकः, मनोज्योतिः,  
 यो वै तं पुरुषं  
 विद्यात्सर्वस्यात्मनः परायणम्,  
 स वै वेदिता स्याद्याज्ञवल्क्य ।  
 वेद वा अहं तं पुरुषं  
 सर्वस्यात्मनः परायणं यमात्थ;  
 य एवायं छायामयः  
 पुरुषः स एषः, वदैव शाकल्य;  
 तस्य का देवतेति; मृत्युरिति होवाच ॥ १४ ॥

tama eva yasyāyatanam,  
 hrdayaṃ lokaḥ, manojyotiḥ,  
 yo vai taṃ puruṣaṃ  
 vidyātsarvasyātmanaḥ parāyaṇam,  
 sa vai veditā syādyājñavalkya |  
 veda vā ahaṃ taṃ puruṣaṃ  
 sarvasyātmanaḥ parāyaṇaṃ yamāttha;  
 ya evāyaṃ chāyāmayah  
 puruṣaḥ sa eṣaḥ, vadaiva śākalya;  
 tasya kā devateti; mṛtyuriti hovāca || 14 ||

‘He who knows that being whose abode is darkness, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is identified with shadow (ignorance). Go on, Śākalya.’ ‘Who is his deity?’ ‘Death,’ said he. [3 - 9 - 14]

रूपाण्येव यस्यायतनम्, अक्शुर्लोकः,  
मनोज्योतिः, यो वै तं पुरुषं  
विद्यात्सर्वस्यात्मनः परायणम्,  
स वै वेदिता स्याद्याज्ञवल्क्य ।  
वेद वा अहं तं पुरुषं  
सर्वस्यात्मनः परायणं यमात्थ;  
य एवायमादर्शे पुरुषः, स एषः,  
वदैव शाकल्य; तस्य का देवतेति;  
असुरिति होवाच ॥ १५ ॥

rūpāṇyeva yasyāyatanam, akśurlokaḥ,  
manojyotiḥ, yo vai taṁ puruṣaṁ  
vidyātsarvasyātmanaḥ parāyaṇam,  
sa vai veditā syādyājñavalkya |  
veda vā ahaṁ taṁ puruṣaṁ  
sarvasyātmanaḥ parāyaṇaṁ yamāttha;  
ya evāyamādarśe puruṣaḥ, sa eṣaḥ,  
vadaiva śākalya; tasya kā devateti;  
asuriti hovāca || 15 ||

‘He who knows that being whose abode is (particular) colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is in a looking-glass. Go on, Śākalya.’ ‘Who is his deity?’ ‘The vital force,’ said he. [3 - 9 - 15]

आप एव यस्यायतन हृदयं लोको  
 मनोज्योतिर्यो वै तं पुरुषं  
 विद्यात्सर्वस्यात्मनः परायण  
 स वै वेदिता स्यात् याज्ञवल्क्य ।  
 वेद वा अहं तं पुरुष  
 सर्वस्यात्मनः परायणं यमात्थ  
 य एवायमप्सु पुरुषः स एष  
 वदैव शाकल्य तस्य का देवतेति  
 वरुण इति होवाच ॥ ॥ १६ ॥

āpa eva yasyāyatanam, hṛdayaṃ lokaḥ,  
 manojyotiḥ, yo vai taṃ puruṣaṃ  
 vidyātsarvasyātmanaḥ parāyaṇam,  
 sa vai veditā syādyājñavalkya |  
 veda vā ahaṃ taṃ puruṣaṃ  
 sarvasyātmanaḥ parāyaṇam yamāttha;  
 ya evāyamapsu puruṣaḥ sa eṣaḥ,  
 vadaiva śākalya; tasya kā devateti;  
 varuṇa iti hovāca || 16 ||

‘He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is in water. Go on, śākalya.’ ‘Who is his deity?’ ‘Varuṇa (rain),’ said he. [3 - 9 - 16]

रेत एव यस्यायतनम्,  
 हृदयं लोकः, मनोज्योतिः,  
 यो वै तं पुरुषं  
 विद्यात्सर्वस्यात्मनः परायणम्,  
 स वै वेदिता स्याद्याज्ञवल्क्य ।  
 वेद वा अहं तं पुरुषं  
 सर्वस्यात्मनः परायणं यमात्थ;  
 य एवायं पुत्रमयः पुरुषः स एषः,  
 वदैव शाकल्य; तस्य का देवतेति;  
 प्रजापतिरिति होवाच ॥ १७ ॥

reta eva yasyāyatanam,  
 hrdayaṃ lokaḥ, manojyotiḥ,  
 yo vai taṃ puruṣaṃ  
 vidyātsarvasyātmanaḥ parāyaṇam,  
 sa vai veditā syādyājñavalkya |  
 veda vā ahaṃ taṃ puruṣaṃ  
 sarvasyātmanaḥ parāyaṇaṃ yamāttha;  
 ya evāyaṃ putramayaḥ puruṣaḥ sa eṣaḥ,  
 vadaiva śākalya; tasya kā devateti;  
 prajāpatiriti hovāca || 17 ||

‘He who knows that being whose abode is the seed, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yājñavalkya.’ ‘I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is identified with the son. Go on, Śākalya.’ ‘Who is his deity?’ ‘Prajāpati (the father),’ said he. [3 - 9 - 17]



### 3 - 9 - 18

शाकल्येति होवाच याज्ञवल्क्यः,  
त्वां स्विदिमे ब्राह्मणा  
अङ्गारावक्शयणमक्रताऽ इति ॥ १८ ॥

śākalyeti hovāca yājñavalkyaḥ,  
tvāṃ svidime brāhmaṇā  
aṅgārāvaksāyaṇamakratāḥ iti || 18 ||

‘Śākalya,’ said Yājñavalkya, ‘have these Vedic scholars made you their instrument for burning charcoals?’ [3 - 9 - 18]

### 3 - 9 - 19

याज्ञवल्क्येति होवाच शाकल्यः,  
यदिदं कुरुपञ्चालानां  
ब्राह्मणानत्यवादीः,  
किं ब्रह्म विद्वानिति;  
दिशो वेद सदेवाः सप्रतिष्ठा इति;  
यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥ १९ ॥

yājñavalkyeti hovāca śākalyaḥ,  
yadidaṃ kurupañcālānām  
brāhmaṇānatyavādīḥ,  
kiṃ brahma vidvāniti;  
diśo veda sadevāḥ sapraṭiṣṭhā iti;  
yaddiśo vettha sadevāḥ sapraṭiṣṭhāḥ || 19 ||

‘Yājñavalkya,’ said Śākalya, ‘is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Pañcāla?’ ‘I know the quarters with their deities and supports.’ ‘If you know the quarters with their deities and supports— [3 - 9 - 19]

किंदेवतोऽस्यां प्राच्यां दिश्यसीति;  
 आदित्यदेवत इति; स आदित्यः कस्मिन्  
 प्रतिष्ठित इति; चक्षुषीति;  
 कस्मिन्नु चक्षुः प्रतिष्ठितमिति;  
 रूपेष्विति, चक्षुषा हि रूपाणि पश्यति;  
 कस्मिन्नु रूपाणि प्रतिष्ठितानीति;  
 हृदय इति होवाच, हृदयेन हि रूपाणि  
 जानाति, हृदये ह्येव रूपाणि  
 प्रतिष्ठितानि भवन्तीति;  
 एवमेवैतद्याज्ञवल्क्य ॥ २० ॥

kiṁdevato'syāṁ prācyāṁ diśyasīti;  
 ādityadevata iti; sa ādityaḥ kasmin  
 pratiṣṭhita iti; cakśuṣīti;  
 kasminnu cakśuḥ pratiṣṭhitamiti;  
 rūpeṣviti, cakśuṣā hi rūpāṇi paśyati;  
 kasminnu rūpāṇi pratiṣṭhitānīti;  
 hṛdaya iti hovāca, hṛdayena hi rūpāṇi  
 jānāti, hṛdaye hyeva rūpāṇi  
 pratiṣṭhitāni bhavantīti;  
 evamevaitadyājñavalkya || 20 ||

‘What deity are you identified with in the east?’ ‘With the deity, sun.’ ‘On what does the sun rest?’ ‘On the eye.’ ‘On what does the eye rest?’ ‘On colours, for one sees colours with the eye.’ ‘On what do colours rest?’ ‘On the heart (mind),’ said Yājñavalkya, ‘for one knows colours through the heart; it is on the heart that colours rest.’ ‘It is just so, Yājñavalkya.’ [3 - 9 - 20]

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति;  
 यमदेवत इति; स यमः  
 कस्मिन्प्रतिष्ठित इति; यज्ञ इति;  
 कस्मिन्नु यज्ञः प्रतिष्ठित इति;  
 दक्षिणायामिति; कस्मिन्नु दक्षिणा  
 प्रतिष्ठितेति; श्रद्धायामिति, यदा  
 ह्येव श्रद्धत्तेऽथ दक्षिणां  
 ददाति, श्रद्धायां ह्येव दक्षिणा  
 प्रतिष्ठितेति; कस्मिन्नु श्रद्धा  
 प्रतिष्ठितेति; हृदय इति होवाच,  
 हृदयेन हि श्रद्धां जानाति हृदये  
 ह्येव श्रद्धा प्रतिष्ठिता  
 भवतीति; एवमेवैतद्याज्ञवल्क्य ॥ २१ ॥

kiṁdevato'syāṁ dakṣiṇāyāṁ diśyasīti;  
 yamadevata iti; sa yamaḥ  
 kasminpratiṣṭhita iti; yajña iti;  
 kasminnu yajñaḥ pratiṣṭhita iti;  
 dakṣiṇāyāmiti; kasminnu dakṣiṇā  
 pratiṣṭhiteti; śraddhāyāmiti, yadā  
 hyeva śraddhatte'tha dakṣiṇāṁ  
 dadāti, śraddhāyāṁ hyeva dakṣiṇā  
 pratiṣṭhiteti; kasminnu śraddhā  
 pratiṣṭhiteti; hṛdaya iti hovāca,  
 hṛdayena hi śraddhāṁ jānāti hṛdaye  
 hyeva śraddhā pratiṣṭhitā  
 bhavatīti; evamevaitadyājñavalkya || 21 ||

‘What deity are you identified with in the south?’ ‘With the deity, Yama (the god of justice).’  
 ‘On what does Yama rest?’ ‘On the sacrifice.’ ‘On what does the sacrifice rest?’ ‘On the  
 remuneration (of the priests).’ ‘On what does the remuneration rest?’ ‘On faith, because  
 whenever a man -has faith, he gives remuneration to the priests; therefore it is on faith that  
 the remuneration rests.’ ‘On what does faith rest?’ ‘On the heart,’ said Yājñavalkya, ‘for one  
 knows faith through the heart; therefore it is on the heart that faith rests.’ ‘It is just so,  
 Yājñavalkya.’ [3 - 9 - 21]

किंदेवतोऽस्यां प्रतीच्यां  
 दिश्यसीति; वरुणदेवत इति;  
 स वरुणः कस्मिन् प्रतिष्ठित इति;  
 अप्स्रिवति; कस्मिन्नवापः प्रतिष्ठितेति;  
 रेतसीति; कस्मिन्नु रेतः प्रतिष्ठितेति;  
 हृदय इति, तस्मादपि प्रतिरूपं  
 जातमाहुः, हृदयादिव सृप्तः,  
 हृदयादिव निर्मित इति,  
 हृदये ह्येव रेतः प्रतिष्ठितं  
 भवतीति; एवमेवैतद्याज्ञवल्क्य ॥ २२ ॥

kiṁdevato'syāṁ pratīcyāṁ  
 diśyasīti; varuṇadevata iti;  
 sa varuṇaḥ kasmin pratiṣṭhita iti;  
 apsviti; kasminnvāpaḥ pratiṣṭhiteti;  
 retasīti; kasminnu retaḥ pratiṣṭhiteti;  
 hṛdaya iti, tasmādapi praturūpaṁ  
 jātamāhuḥ, hṛdayādiva sṛptaḥ,  
 hṛdayādiva nirmita iti,  
 hṛdaye hyeva retaḥ pratiṣṭhitam  
 bhavatīti; evamevaitadyājñavalkya || 22 ||

‘What deity are you identified with in the west?’ ‘With the deity, Varuṇa (the god of rain).’ ‘On what does Varuṇa rest?’ ‘On water.’ ‘On what does water rest?’ ‘On the seed.’ ‘On what does the seed rest?’ ‘On the heart. Therefore do they say of a new-born child who closely resembles (his father), that he has sprung from (his father’s) heart, as it were—that he has been made out of (his father’s) heart, as it were. Therefore it is on the heart that the seed rests.’ ‘It is just so, Yājñavalkya.’ [3 - 9 - 22]

किंदेवतोऽस्यामुदीच्यां दिश्यसीति;  
 सोमदेवत इति; स सोमः  
 कस्मिन्प्रतिष्ठित इति; दीक्षायामिति;  
 कस्मिन्नु दीक्षा प्रतिष्ठितेति;  
 सत्य इति, तस्मादपि दीक्षितमाहुः  
 सत्यं वदेति, सत्ये ह्येव दीक्षा  
 प्रतिष्ठितेति; कस्मिन्नु सत्यं  
 प्रतिष्ठितमिति; हृदय इति होवाच,  
 हृदयेन हि सत्यं जानाति,  
 हृदये ह्येव सत्यं प्रतिष्ठितं  
 भवतीति; एवमेवैतद्याज्ञवल्क्य ॥ २३ ॥

kimdevato'syāmudīcyāṃ diśyasīti;  
 somadevata iti; sa somaḥ  
 kasminpratiṣṭhita iti; dīkśāyāmiti;  
 kasminnu dīkśā pratiṣṭhiteti;  
 satya iti, tasmādapi dīkśitamāhuḥ  
 satyaṃ vadeti, satye hyeva dīkśā  
 pratiṣṭhiteti; kasminnu satyaṃ  
 pratiṣṭhitamiti; hṛdaya iti hovāca,  
 hṛdayena hi satyaṃ jānāti,  
 hṛdaye hyeva satyaṃ pratiṣṭhitam  
 bhavatīti; evamevaitadyājñavalkya || 23 ||

‘What deity are you identified with in the north?’ ‘With the deity, Soma (the moon and the creeper)’ ‘On what does Soma rest?’ ‘On initiation.’ ‘On what does initiation rest?’ ‘On truth. Therefore do they say to one initiated, “Speak the truth”; for it is on truth that initiation rests.’ ‘On what does truth rest?’ ‘On the heart,’ said Yājñavalkya, ‘for one knows truth through the heart; therefore it is on the heart that truth rests.’ ‘It is just so, Yājñavalkya.’ [3 - 9 - 23]

### 3 - 9 - 24

किंदेवतो'स्यां ध्रुवायां  
दिश्यसीति; अग्निदेवत इति;  
सोऽग्निः कस्मिन्प्रतिष्ठित इति; वाचीति;  
कस्मिन्नु वाक् प्रतिष्ठितेति;  
हृदय इति; कस्मिन्नु हृदयं  
प्रतिष्ठितमिति ॥ २४ ॥

kimdevato'syām dhruvāyām  
diśyasīti; agnidevata iti;  
so'gniḥ kasminpratiṣṭhita iti; vācīti;  
kasminnu vāk pratiṣṭhiteti;  
hṛdaya iti; kasminnu hṛdayam  
pratiṣṭhitamiti || 24 ||

‘What deity are you identified with in the fixed direction (above)?’ ‘With the deity, fire.’ ‘On what does fire rest?’ ‘On speech.’ ‘On what does speech rest?’ ‘On the heart.’ ‘On what does the heart rest?’ [3 - 9 - 24]

### 3 - 9 - 25

अहल्लिकेति होवाच याज्ञवल्क्यः,  
यत्रैतदन्यत्रास्मन्मन्यासै,  
यद्ध्येतदन्यत्रास्मत्स्यात्,  
श्वानो वैनदद्युः,  
वयांसि वैनद्विमथ्नीरन्निति ॥ २५ ॥

ahalliketi hovāca yājñavalkyaḥ,  
yatra itadanyatrāśmanmanyāśai,  
yaddhyetadanyatrāśmatsyāt,  
śvāno vainadadyuḥ,  
vayāṃsi vainadvimathnīranniti || 25 ||

‘You ghost,’ said Yājñavalkya, ‘when you think the heart is elsewhere than in us, (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces.’ [3 - 9 - 25]

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;  
 प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;  
 कस्मिन्नुवपानः प्रतिष्ठित इति; व्यान इति;  
 कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;  
 कस्मिन्नुदानः प्रतिष्ठित इति; समान इति;  
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,  
 अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,  
 असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,  
 अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;  
 स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,  
 तं त्वौपनिषदं पुरुषं पृच्छामि;  
 तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।  
 तं ह न मेने शाकल्यः;  
 तस्य ह मूर्धा विपपात, अपि हास्य  
 परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti;  
 prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;  
 kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;  
 kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;  
 kasminnūdānaḥ pratiṣṭhita iti; samāna iti;  
 sa eṣa neti netyātmā, agrhyo nahi grhyate,  
 aśīryo na hi śīryate, asaṅgo nahi sajyate,  
 asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,  
 aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;  
 sa yastānpuruṣānniruhya pratyuhyātyakrāmat,  
 taṃ tvaupaniṣadam puruṣaṃ pṛcchāmi;  
 taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |  
 taṃ ha na mene śākalyaḥ;  
 tasya ha mūrdhā vipapāta, api hāsyā  
 parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||



‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

### 3 - 9 - 27

अथ होवाच,  
 ब्राह्मणा भगवन्तो यो वः  
 कामयते स मा पृच्छतु,  
 सर्वे वा मा पृच्छत, यो वः  
 कामयते तं वः पृच्छामि,  
 सर्वान्वा वः पृच्छामीति;  
 ते ह ब्राह्मणा न दधृषुः ॥ २७ ॥

atha hovāca,  
 brāhmaṇā bhagavanto yo vaḥ  
 kāmayate sa mā pṛcchatu,  
 sarve vā mā pṛcchata, yo vaḥ  
 kāmayate taṁ vaḥ pṛcchāmi,  
 sarvānvā vaḥ pṛcchāmīti;  
 te ha brāhmaṇā na dadhr̥ṣuḥ || 27 ||

Then he said. ‘Revered Brāhmaṇas, whichever amongst you wishes may ask me questions, or all of you may. Or I shall ask questions of whichever amongst you wishes, or ask all of you. The Brāhmaṇas did not dare. [3 - 9 - 27]



### 3 - 9 - 28 ( 1 )

तान्हैतैः श्लोकैः  
पप्रच्छ—यथा वृक्षो  
वनस्पतिस्तथैव पुरुषोऽमृषा ॥  
तस्य लोमानि पर्णानि,  
त्वगस्योत्पाटिका बहिः ॥ १ ॥

tānhaitaiḥ śloakaiḥ  
papraccha—yathā vṛkśo  
vanaspatistathaiva puruṣo'mṛṣā ||  
tasya lomāni parṇāni,  
tvagasyotpāṭikā bahiḥ || 1 ||

**He asked them through these verses:** (1) As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark. [3 - 9 - 28 ( 1 )]

### 3 - 9 - 28 ( 2 )

त्वच एवास्य रुधिरं  
प्रस्यन्दि त्वच उत्पटः ॥  
तस्मात्तदत्तृण्णात्प्रैति  
रसो वृक्षादिवाहतात् ॥ २ ॥

tvaca evāśya rudhiram  
prasyandi tvaca utpaṭaḥ ||  
tasmāttadatṛṇṇātpraiti  
raso vṛkśādivāhatāt || 2 ||

(2) It is from his skin that blood flows, and from the bark sap. Therefore when a man is wounded, blood flows, as sap from a tree that is injured. [3 - 9 - 28 ( 2 )]

### 3 - 9 - 28 ( 3 )

मांसान्यस्य शकराणि,  
किनाटं स्नाव, तत्स्थिरम् ॥  
अस्थीन्यन्तरतो दारूणि  
मज्जा मज्जोपमा कृता ॥ ३ ॥

māṃsānyasya śakarāṇi,  
kināṭṃ snāva, tatsthiram ||  
asthīnyantarato dārūṇi  
majjā majjopamā kṛtā || 3 ||

(3) His flesh is its inner bark, and his sinews its innermost layer of bark; it is tough. His bones lie under, as does its wood; his marrow is comparable to its pith. [3 - 9 - 28 ( 3)]

### 3 - 9 - 28 ( 4 )

यद्वृक्षो वृक्षो रोहति  
मूलान्नवतरः पुनः ॥  
मर्त्यः स्विन्मृत्युना वृक्षः  
कस्मान्मूलात्प्ररोहति ॥ ४ ॥

yadvṛkśo vṛkṣo rohati  
mūlānnavataṛaḥ punaḥ ||  
martyaḥ svinmṛtyunā vṛkṣaḥ  
kasmānmūlātprarohati || 4 ||

(4) If a tree, after it is felled, springs again from its root in a newer form, from what root does man spring forth after he is cut off by death? [3 - 9 - 28 ( 4)]

### 3 - 9 - 28 ( 5 )

रेतस इति मा वोचत,

जीवतस्तत्प्रजायते ॥

धानारुह इव वै

वृक्षोऽञ्जसा प्रेत्य सम्भवः ॥ ५ ॥

retasa iti mā vocata,

jīvatastatprajāyate ||

dhānāruha iva vai

vṛkśo'ñjasā pretya sambhavaḥ || 5 ||

(5) Do not say, 'From the seed,' (for) it is produced in a living man. A tree springs also from the seed; after it is dead it certainly springs again (from the seed as well). [3 - 9 - 28 ( 5)]

### 3 - 9 - 28 ( 6 )

यत्समूलमावृहेयुर्वृक्षं

न पुनराभवेत् ॥

मर्त्यः स्विन्मृत्युना वृक्षः

कस्मान्मूलात्प्ररोहति ॥ ६ ॥

yatsamūlamāvr̥heyurvṛkśam

na punarābhavet ||

martyaḥ svinmṛtyunā vṛkṣaḥ

kasmānmūlātp̥rarohati || 6 ||

(6) If a tree is pulled out with its root, it no more sprouts, From what root does a mortal spring forth after he is cut off by death? [3 - 9 - 28 ( 6)]

जात एव; न, जायते,  
को न्वेनं जनयेत्पुनः ॥  
विज्ञानमानन्दं ब्रह्म,  
रातिर्दातुः परायणम्,  
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,  
ko nvenam janayetpunaḥ ||  
vijñānamānandaṁ brahma,  
rātirdātuḥ parāyaṇam,  
tiṣṭhamānasya tadvida iti || 7 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 ( 7)]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

# **CHAPTER 4**

***6 Sections***

***92 Verses***

ॐ । जनको ह वैदेह आसांचक्रे,  
 अथ ह याज्ञवल्क्य आवव्राज ।  
 तं होवाच, याज्ञवल्क्य किमर्थमचारीः,  
 पशूनिच्छन्, अण्वन्तानिति ।  
 उभयमेव सम्राडिति होवाच ॥ १ ॥

om | janako ha vaideha āsāṃcakre,  
 atha ha yājñavalkya āvavrāja |  
 taṃ hovāca, yājñavalkya kimarthamacārīḥ,  
 paśūnicchan, aṇvantāniti |  
 ubhayameva samrāḍiti hovāca || 1 ||

Om. Janaka, Emperor of Videha, took his seat, when there came Yājñavalkya. Janaka said to him, 'Yājñavalkya, what has brought you here? To have some animals, or to hear some subtle questions asked?' 'Both, O Emperor,' said Yājñavalkya. [4 - 1 - 1]

यते कश्चिदब्रवीत्तच्छृणवामेति;  
 अब्रवीन्मे जित्वा शैलिनिः, वाग्वै ब्रह्मेति;  
 यथा मातृमान्पितृमानाचार्यवान् ब्रूयान्, तथा  
 तच्छैलिरब्रवीद्वाग्वै ब्रह्मेति, अवदतो हि किं स्यादिति;  
 अब्रवीत्तु ते तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;  
 एकपाद्वा एतत्सम्माडिति; स वै नो ब्रूहि याज्ञवल्क्य ।  
 वागेवायतनम्, आकाशः प्रतिष्ठा, प्रजेत्येनदुपासीत;  
 का प्रजता याज्ञवल्क्य? वागेव सम्माडिति होवाच ।  
 वाचा वै सम्माड्बन्धुः प्रजायते, ऋग्वेदो यजुर्वेदः  
 सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः  
 श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं  
 पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च  
 भूतानि वाचैव सम्माद् प्रजायन्ते; वाग्वै सम्माद् परमं ब्रह्म;  
 नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति,  
 देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ।  
 हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ।  
 स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

yatte kaścidabravīttacchṛṇavāmeti;  
 abravīnme jītvā śailiniḥ, vāgvai brahmeti;  
 yathā mātṛmānpitṛmānācāryavān brūyān,  
 tathā tacchailirabravīdvāgvai brahmeti,  
 avadato hi kiṃ syāditi; abravīttu te  
 tasyāyatanam pratiṣṭhām? na me'bravīditi;  
 ekapādvā etatsamrāḍiti;  
 sa vai no brūhi yājñavalkya |  
 vāgevāyatanam, ākāśaḥ pratiṣṭhā,  
 prajñetyenadupāsīta; kā prajñatā yājñavalkya?  
 vāgeva samrāḍiti hovāca | vācā vai samrāḍbandhuḥ  
 prajñāyate, ṛgvedo yajurvedaḥ  
 sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam  
 vidyā upaniṣadaḥ ślokaḥ sūtrāṇyanuvyākhyānāni  
 vyākhyānānīṣṭam hutamāśitam pāyitam,  
 ayaṃ ca lokaḥ, paraśca lokaḥ, sarvāṇi ca bhūtāni  
 vācaiva samrāt prajñāyante; vāgvai samrāt  
 paramaṃ brahma; nainaṃ vāgjahāti,  
 sarvāṇyenam bhūtānyabhikṣaranti,  
 devo bhūtvā devānapyeti, ya evaṃ vidvānetadupāste |  
 hastyṛṣabham sahasraṃ dadāmiṭi hovāca  
 janako vaidehaḥ | sa hovāca yājñavalkyaḥ,  
 pitā me'manyata nānanuśiṣya hareteti || 2 ||

‘Let me hear what any one of your teachers may have told you.’ ‘Jitvan, the son of Śilina, has told me that the organ of speech (fire) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Śilina said this—that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence.’ ‘What is intelligence. Yājñavalkya?’ ‘The organ of speech itself, O Emperor,’ said Yājñavalkya, ‘through the organ of speech, O Emperor, a friend is known; the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Athar-vāṅgīrasa, (Vedic) history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the Supreme Brahman. The organ of speech never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’[4 - 1 - 2]



यदेव ते कश्चिदब्रवीत्तच्छृणवामेति;  
 अब्रवीन्म ऊदङ्कः शौल्बायनः,  
 प्राणो वै ब्रहमेति; यथा  
 मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा  
 तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रहमेति,  
 अप्राणतो हि किं स्यादिति; अब्रवीत्तु ते  
 तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति;  
 एकपाद्वा एतत्सम्माडिति; स वै नो ब्रूहि  
 याज्ञवल्क्य; प्राण एवायतनम्, आकाशः  
 प्रतिष्ठाः, प्रियमित्येनदुपासीत;  
 का प्रियता याज्ञवल्क्य? प्राण एव सम्माडिति  
 होवाच, प्राणस्य वै सम्माट् कामायायाज्यं  
 याजयति, अप्रतिगृह्यस्य प्रतिगृह्णाति,  
 अपि तत्र वधाशङ्कं भवति यां दिशमेति  
 प्राणस्यैव सम्माट् कामाय; प्राणो वै सम्माट्  
 परमं ब्रह्म; नैनं प्राणो जहाति, सर्वाण्येनं  
 भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति,  
 य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं  
 ददामीति होवाच जनको वैदेहः; स होवाच  
 याज्ञवल्क्य, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

yadeva te kaścidabravīttacchṛṇavāmeti;  
 abravīnma ūdaṅkaḥ śaulbāyanaḥ,  
 prāṇo vai brahmeti; yathā  
 mātṛmānpitṛmānācāryavānbrūyāt, tathā  
 tacchaulvāyano'bravītprāṇo vai brahmeti,  
 aprāṇato hi kiṃ syāditi; abravīttu te  
 tasyāyatanam pratiṣṭhām? na me'bravīditi;  
 ekapādvā etatsamrāḍiti; sa vai no brūhi  
 yājñavalkya; prāṇa evāyatanam, ākāśaḥ  
 pratiṣṭhāḥ, priyamityenadupāsīta;  
 kā priyatā yājñavalkya? prāṇa eva samrāḍiti  
 hovāca, prāṇasya vai samrāt kāmāyāyājyaṃ  
 yājayati, apratigrhyasya pratigrhṇāti,  
 api tatra vadhāśaṅkaṃ bhavati yāṃ diśameti  
 prāṇasyaiva samrāt kāmāya; prāṇo vai  
 samrāt paramaṃ brahma; nainaṃ prāṇo jahāti,  
 sarvāṇyenam bhūtānyabhikṣaranti, devo bhūtvā  
 devānapyēti, ya evaṃ vidvānetadupāste;  
 hastyṛṣabhaṃ sahasraṃ dadāmīti hovāca  
 janako vaidehaḥ; sa hovāca yājñavalkya,  
 pitā me'manyata nānanuśiṣya hareteti || 3 ||

‘Let me hear whatever any one may have told you.’ ‘Udaṅka, the son of Sulba, has told me that the vital force (Vāyu) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Śulba said this— that the vital force is Brahman, for what can a person have who does not live? But did he tell you about its abode (body) and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The Vital force is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as dear.’ ‘What is dearness, Yājñavalkya?’ ‘The vital force itself, O Emperor,’ said Yājñavalkya, ‘for the sake of the vital force, O Emperor, one performs sacrifices for one for whom they should not be performed, and accepts gifts from one from whom they should not be accepted, and it is for the sake of the vital force, O Emperor, that one runs the risk of one’s life in any quarter one may go to. The vital force, O Emperor, is the Supreme Brahman. The vital force never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [4 - 1 - 3]

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति;  
 अब्रवीन्मे बर्कुर्वाष्णः, चक्षुर्वै ब्रह्मेति;  
 यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्,  
 तथा तद्वाष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति,  
 अपश्यतो हि किं स्यादिति; अब्रवीत्तु ते  
 तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;  
 एकपाद्वा एतत्सम्माडिति; स वै नो ब्रूहि  
 याज्ञवल्क्य; चक्षुरेवायतनम्, आकाशः प्रतिष्ठा,  
 सत्यमित्येतदुपासीत; का सत्यता याज्ञवल्क्य?  
 चक्षुरेव सम्माडिति होवाच, चक्षुषा वै सम्माट्  
 पश्यन्तमाहुरद्राक्षीरिति, स आहाद्राक्षमिति,  
 तत्सत्यं भवति; चक्षुर्वै सम्माट् परमं ब्रह्म;  
 नैनं चक्षुर्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति,  
 देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते;  
 हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः;  
 स होवाच याज्ञवल्क्यः,  
 पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

yadeva te kaścidabravīttacchṛṇvāmeti;  
 abravīnme barkurvārṣṇaḥ, cakśurvai brahmeti;  
 yathā mātṛmānpitṛmānācāryavān brūyāt,  
 tathā tadvārṣṇo'bravīccakśurvai brahmeti,  
 apaśyato hi kiṃ syāditi; abravīttu te  
 tasyāyatanam pratiṣṭhām? na me'bravīditi;  
 ekapādvā etatsamrāḍiti; sa vai no brūhi  
 yājñavalkya; cakśurevāyatanam, ākāśaḥ pratiṣṭhā,  
 satyamityetadupāsita; kā satyatā yājñavalkya?  
 cakśureva samrāḍiti hovāca, cakśuṣā vai samrāṭ  
 paśyantamāhuradrākśīriti, sa āhādrākśamiti,  
 tatsatyam bhavati; cakśurvai samrāṭ paramam  
 brahma; nainam cakśurjahāti, sarvāṇyenam  
 bhūtānyabhikśaranti, devo bhūtvā devānapyeti,  
 ya evaṃ vidvānetadupāste; hastyṛṣabham  
 sahasram dadāmiṭi hovāca janako vaidehaḥ;  
 sa hovāca yājñavalkyaḥ,  
 pitā me'manyata nānanuśiṣya hareteti || 4 ||

‘Let me hear whatever any one may have told you.’ ‘Barku, the son of Vṛṣṇa, has told me that the eye (sun) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Vṛṣṇa said this—that the eye is Brahman. For what can a person have who cannot see? But did he tell you about its abode and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The eye is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as truth.’ ‘What is truth, Yājñavalkya?’ ‘The eye itself, O Emperor,’ said Yājñavalkya, ‘if a person, O Emperor, says to one who has seen with the eyes, “Have you seen?” and one answers, “Yes, I have,” then it is true. The eye, O Emperor, is the Supreme Brahman. The eye never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods,’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [4 - 1 - 4]

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति;  
 अब्रवीन्मे गर्दभीविपीतो भारद्वाजः,  
 श्रोत्रं वै ब्रह्मेति; यथा  
 मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा  
 तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेति,  
 अशृण्वतो हि किं स्यादिति; अब्रवीन्तु ते  
 तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;  
 एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि  
 याज्ञवल्क्य; श्रोत्रमेवायतनम्, आकाशः  
 प्रतिष्ठा, नन्तमित्येनदुपासीत; कानन्तता  
 याज्ञवल्क्य? दिश एव सम्राडिति होवाच,  
 तस्माद्वै सम्राडपि यां कां च दिशं  
 गच्छति नैवास्या अन्तं गच्छति,  
 अनन्ता हि दिशोः; दिशो वै सम्राट्  
 श्रोत्रम्, श्रोत्रं वै सम्राट् परमं ब्रह्म;  
 नैनं श्रोत्रं जहाति, सर्वाण्येनं  
 भूतान्यभिकशरन्ति, देवो भूत्वा देवानप्येति,  
 य एवं विद्वानेतदुपास्ते; हस्त्यृषभं  
 सहस्रं ददामीति होवाच जनको वैदेहः;  
 स होवाच याज्ञवल्क्यः पिता  
 मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

yadeva te kaścidabravīttacchṛṇavāmeti;  
 abravīnme gardabhīvipīto bhāradvājaḥ,  
 śrotram vai brahmeti; yathā  
 mātṛmānpitṛmānācāryavānbrūyāt, tathā  
 tadbhāradvājo'bravīcchrotram vai brahmeti,  
 aśṛṇvato hi kiṃ syāditi; abravīntu te  
 tasyāyatanam pratiṣṭhām? na me'bravīditi;  
 ekapādvā etatsamrāḍiti; sa vai no brūhi  
 yājñavalkya; śrotramevāyatanam, ākāśaḥ  
 pratiṣṭhā, nantamityenadupāsīta; kānantatā  
 yājñavalkya? diśa eva samrāḍiti hovāca,  
 tasmādvai samrāḍapi yām kām ca diśam  
 gacchati naivāsyā antam gacchati,  
 anantā hi diśoḥ; diśo vai samrāt śrotram,  
 śrotram vai samrāt paramam brahma;  
 nainam śrotram jahāti, sarvāṇyenam  
 bhūtānyabhikśaranti, devo bhūtvā devānapyeti,  
 ya evam vidvānetadupāste; hastyṛṣabham  
 sahasram dadāmiṭi hovāca janako vaidehaḥ;  
 sa hovāca yājñavalkyaḥ pitā  
 me'manyata nānanuśiṣya hareteti || 5 ||

‘Let me hear whatever any one may have told you.’ ‘Gardabhīpīta, of the Hne of Bharadvāja, has told me that the ear (the quarters) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the descendant of Bharadvāja said this—that the ear is Brahman, for what can a person have who cannot hear? But did he tell you about its abode and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The ear is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as infinite.’ ‘What is infinity, Yājñavalkya, ‘the quarters them-selves, O Emperor,’ said Yājñavalkya, ‘therefore, O Emperor, to whatever direction one may go, one never reaches its end. (Hence) the quarters are infinite. The quarters, O Emperor, are the ear, and the ear, O Emperor, is the Supreme Brahman. The ear never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [4 - 1 - 5]

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति;  
 अब्रवीन्मे सत्यकामो जाबालोः मनो वै ब्रह्मेति;  
 यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्,  
 तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेति,  
 अमनसो हि किं स्यादिति; अब्रवीत्तु ते  
 तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति;  
 एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि  
 याज्ञवल्क्य; मन एवायतनम्, आकाशः  
 प्रतिष्ठा, आनन्द इत्येनदुपासीत;  
 कानन्दता याज्ञवल्क्य? मन एव सम्राडिति  
 होवाच, मनसा वै सम्राट् स्त्रियमभिहार्यते,  
 तस्यां प्रतिरूपः पुत्रो जायते, स आनन्दो;  
 मनो वै सम्राट् परमं ब्रह्म;  
 नैनं मनो जहाति, सर्वाण्येनं  
 भूतान्यभिक्षरन्ति, देवो भूत्वा  
 देवानप्येति, य एवं विद्वानेतदुपास्ते;  
 हस्त्यृषभं सहस्रं ददामीति होवाच  
 जनको वैदेहः; स होवाच याज्ञवल्क्यः,  
 पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ६ ॥

yadeva te kaścidabravīttacchṛṇvāmeti;  
 abravīnme satyakāmo jābāloḥ mano vai brahmeti;  
 yathā mātṛmānpitṛmānācāryavānbrūyāt,  
 tathā tajjābālo'bravīnmano vai brahmeti,  
 amanaso hi kiṃ syāditi; abravīttu te  
 tasyāyatanam pratiṣṭhām? na me'bravīditi;  
 ekapādvā etatsamrāḍiti; sa vai no brūhi  
 yājñavalkya; mana evāyatanam,  
 ākāśaḥ pratiṣṭhā, ānanda ityenadupāsīta;  
 kānandatā yājñavalkya? mana eva samrāḍiti  
 hovāca, manasā vai samrāṭ striyamabhihāryate,  
 tasyām pratirūpaḥ putro jāyate, sa ānando;  
 mano vai samrāṭ paramam brahma;  
 nainaṃ mano jahāti, sarvāṇyenam  
 bhūtānyabhikṣaranti, devo bhūtvā  
 devānapyeti, ya evaṃ vidvānetadupāste;  
 hastyṛṣabham sahasram dadāmīti hovāca  
 janako vaidehaḥ; sa hovāca yājñavalkyaḥ,  
 pitā me'manyata nānanuśiṣya hareteti || 6 ||

‘Let me hear whatever any one may have told you.’ ‘Satyakāma, the son of Jabālā, has told me that the Manas (here, the moon) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Jabālā said this—that the Manas is Brahman, for what can a person without the Manas have? But did he tell you about its abode and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The Manas is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as bliss.’ ‘What is bliss, Yājñavalkya?’ ‘The Manas itself. O Emperor,’ said Yājñavalkya, ‘with the Manas, O Emperor, a man (fancies and) woos a woman. A sod resembling him is born of her, and he is the cause of bliss. The Manas, O Emperor, is the Supreme Brahman. The Manas never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [4 - 1 - 6]



यदेव ते कश्चिदब्रवीतच्छृण्वामेति;  
 अब्रवीन्मे विदग्धः शाकल्योः, हृदयं वै ब्रह्मेति; यथा  
 मातृमान्पितृमानाचार्यवान्ब्रूयात्,  
 तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेति,  
 अहृदयस्य हि किं स्यादिति; अब्रवीतु ते  
 तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;  
 एकपाद्वा एतत्सम्माडिति, स वै नो ब्रूहि याज्ञवल्क्य;  
 हृदयमेवायतनम्, आकाशः प्रतिष्ठा,  
 स्थितिरित्येनदुपासीत; का स्थितिता याज्ञवल्क्य?  
 हृदयमेव सम्माडिति होवाच, हृदयं वै सम्राट् सर्वेषां  
 भूतानामायतनम्, हृदयं वै सम्राट् सर्वेषां भूतानां  
 प्रतिष्ठा, हृदये ह्येव सम्राट् सर्वाणि भूतानि  
 प्रतिष्ठितानि भवन्ति; हृदयं वै सम्राट् परमं ब्रह्म;  
 नैनं हृदयं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति,  
 देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते;  
 हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः;  
 स होवाच याज्ञवल्क्यः,  
 पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥

yadeva te kaścidabravīttacchṛṇavāmeti;  
 abravīnme vidagdhaḥ śākalyoḥ,  
 hṛdayaṃ vai brahmeti; yathā  
 mātṛmānpitṛmānācāryavānbrūyāt,  
 tathā tacchākalyo'bravīddhṛdayaṃ vai  
 brahmeti, ahṛdayasya hi kiṃ syāditi;  
 abravīttu te tasyāyatanam pratiṣṭhām?  
 na me'bravīditi; ekapādvā etatsamrāḍiti,  
 sa vai no brūhi yājñavalkya;  
 hṛdayamevāyatanam, ākāśaḥ pratiṣṭhā,  
 sthīrityenadupāsīta; kā sthītī yājñavalkya?  
 hṛdayameva samrāḍiti hovāca, hṛdayaṃ vai  
 samrāṭ sarveṣāṃ bhūtānāmāyatanam,  
 hṛdayaṃ vai samrāṭ sarveṣāṃ bhūtānām  
 pratiṣṭhā, hṛdaye hyeva samrāṭ sarvāṇi  
 bhūtāni pratiṣṭhitāni bhavanti;  
 hṛdayaṃ vai samrāṭ paramaṃ brahma;  
 nainaṃ hṛdayaṃ jahāti, sarvāṇyenam  
 bhūtānyabhikṣaranti, devo bhūtvā  
 devānapyēti, ya evaṃ vidvānetadupāste;  
 hastyṛṣabhaṃ sahasraṃ dadāmīti hovāca  
 janako vaidehaḥ; sa hovāca yājñavalkyaḥ,  
 pitā me'manyata nānanuśīṣya hareteti || 7 ||

‘Let me hear whatever any one may have told you.’ ‘Vidagdha, the son of Śakala, has told me that the heart (mind, here, Prajāpati) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of śakala said this—that the heart is Brahman. For what can a person without the heart have? But did he tell you about its abode and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The heart is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as stability.’ ‘What is stability, Yājñavalkya?’ ‘The heart itself, O Emperor,’ said Yājñavalkya, ‘the heart, O Emperor, is the abode of all beings, and the heart, O Emperor, is the support of all beings; on the heart, O Emperor, all beings rest; the heart, O Emperor, is the Supreme Brahman. The heart never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth), from a disciple without fully instructing him.’ [4 - 1 - 7]

जनको ह वैदेहः

कूर्चादुपावसर्पन्नुवाच, नमस्तेऽस्तु

याज्ञवल्क्य, अनु मा शाधीति; स होवाच,

यथा वै सम्राण्महान्तमध्वानमेष्यन्

रथं वा नावं वा समाददीत, एवमेवैताभिरुपनिषद्भिः

समाहितात्मासि; एवं वृन्दारक आढ्यः सन्नधीतवेद

उक्तोपनिषत्क इतो विमुच्यमानः

क्व गमिष्यसीति; नाहं तद् भगवन् वेद

यत्र गमिष्यामीति; अथ वै तेऽहं तद्वक्श्यामि

यत्र गमिष्यसीति; ब्रवीतु भगवानिति ॥ १ ॥

janako ha vaidehaḥ

kūrcādupāvasarpannuvāca, namaste'stu

yājñavalkya, anu mā śādhīti; sa hovāca,

yathā vai samrāṇmahāntamadhvānameṣyan

rathaṃ vā nāvaṃ vā samādadīta,

evamevaitābhirupaniṣadbhiḥ samāhitātmāsi;

evaṃ vṛndāraka āḍhyaḥ sannadhītaveda

uktopaniṣatka ito vimucyamānaḥ

kva gamiṣyasīti; nāhaṃ tad bhagavan veda

yatra gamiṣyāmīti; atha vai te'haṃ tadvakśyāmi

yatra gamiṣyasīti; bravītu bhagavāniti || 1 ||

Janaka, Emperor of Videha, rose from his lounge and approaching Yājñavalkya said, 'Salutations to you, Yājñavalkya, please instruct me.' Yājñavalkya replied, 'As one wishing to go a long distance, O Emperor, should secure a chariot or a boat, so have you fully equipped your mind with so many secret names (of Brahman). You are likewise respected and wealthy, and you have studied the Vedas and heard the Upaniṣads; (but) where will you go when you are separated from this body?' 'I do not know, sir, where I shall go.' 'Then I will tell you where you will go.' 'Tell me, sir.' [4 - 2 - 1]

इन्धो ह वै नामैष योऽयं

दक्षिणेऽक्षान्पुरुषः; तं वा

एतमिन्धं सन्तमिन्द्र इत्याचक्षते

परोक्षेणैव; परोक्षेणैव;

परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

indho ha vai nāmaiṣa yo'yaṃ

dakṣiṇe'kṣānpuruṣaḥ; taṃ vā

etamindhaṃ santamindra ityācakṣate

parokṣeṇaiva; parokṣeṇaiva;

parokṣapriyā iva hi devāḥ pratyakṣadviṣaḥ ॥ 2 ॥

This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly. [4 - 2 - 2]

अथैतद्वामेऽकशणि  
 पुरुषरूपमेषास्य पत्नी विराट्;  
 तयोरेष संस्तावो य एषोऽन्तर्हृदय  
 आकाशो; अथैनयोरेतदन्नं  
 य एषोऽन्तर्हृदये लोहितपिण्डः;  
 अथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये  
 जालकमिव; अथैनयोरेषा सृतिः  
 संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति;  
 यथा केशः सहस्रधा भिन्न एवम्;  
 अस्यैता हिता नाम नाड्योऽन्तर्हृदये  
 प्रतिष्ठिता भवन्ति, एताभिर्वा  
 एतदास्रवदास्रवति; तस्मादेष  
 प्रविविक्ताहारतर इवैव  
 भवत्यस्माच्छारीरादात्मनः ॥ ३ ॥

athaitadvāme'kśaṇi  
 puruṣarūpameṣāsyā patnī virāṭ;  
 tayoreṣa saṁstāvo ya eṣo'ntarhṛdaya  
 ākāśo; athainayoretadannaṁ  
 ya eṣo'ntarhṛdaye lohitaṭṭṇḍaḥ;  
 athainayoretatprāvaraṇaṁ  
 yadetadantarhṛdaye jālakamiva;  
 athainayoreṣā sṛtiḥ saṁcaraṇī yaiṣā  
 hṛdayādūrdhvā nāḍyuccarati;  
 yathā keśaḥ sahasradhā bhinna evam;  
 asyaitā hitā nāma nāḍyo'ntarhṛdaye  
 pratiṣṭhitā bhavanti, etābhirvā  
 etadāsravadāsravati; tasmādeṣa  
 praviviktāhāratara ivaiva  
 bhavatyasmācchārīrādātmanaḥ || 3 ||

The human form that is in the left eye is his wife, Virāj (matter). The space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net-like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hitā, which are placed in the heart. Through these the -essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body. [4 - 2 - 3]

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा  
 दिग्दक्षिणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः  
 प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वाः  
 दिगूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः  
 प्राणाः, सर्वा दिशः सर्वे प्राणाः;  
 स एष नेति नेत्यात्मा; अगृह्यो न हि गृह्यते,  
 अशीर्यो नहि शीर्यते, असङ्गो न हि सज्यते,  
 असितो न व्यथते न रिष्यति; अभयं वै  
 जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः ।  
 स होवाच जनको वैदेहः, अभयं त्वा  
 गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं  
 वेदयसे; नमस्तेऽस्तु; इमे विदेहाः,  
 अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā  
 digdakṣiṇe prāṇāḥ, pratīcī dik pratyañcaḥ  
 prāṇāḥ, udīcī digudañcaḥ prāṇāḥ, ūrdhvāḥ  
 digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ  
 prāṇāḥ, sarvā diśaḥ sarve prāṇāḥ;  
 sa eṣa neti netyātmā; agr̥hyo na hi gr̥hyate,  
 aśīryo nahi śīryate, asaṅgo na hi sajyate,  
 asito na vyathate na riṣyati; abhayaṁ vai  
 janaka prāpto'sīti hovāca yājñavalkyaḥ ।  
 sa hovāca janako vaidehaḥ, abhayaṁ tvā  
 gacchatādyājñavalkya yo no bhagavannabhayaṁ  
 vedayase; namaste'stu; ime videhāḥ,  
 ayamahamasmi || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as 'Not this, not this,' 'It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka,' said Yājñavalkya. 'Revered Yājñavalkya,' said Emperor Janaka, 'may That which is free from fear be yours, for you have made That which is free from fear known to us. 'Salutations to you! Here is this (empire of) Videha, as well as myself at your service!' [4 - 2 - 4]20

जनकं ह वैदेहं याज्ञवल्क्यो जगाम;  
 स मेने न वदिष्य इति स मेने न वदिष्य इति;  
 अथ ह यज्जनकश्च वैदेहो  
 याज्ञवल्क्यश्चाग्निहोत्रे समूदाते,  
 तस्मै ह याज्ञवल्क्यो वरं ददौ;  
 स ह कामप्रश्नमेव वव्रे,  
 तं हास्मै ददौ;  
 तं ह सम्राडेव पूर्वं पप्रच्छ ॥ १ ॥

janakaṃ ha vaidehaṃ yājñavalkyo jagāma;  
 sa mene na vadiṣya iti sa mene na vadiṣya iti;  
 atha ha yajjanakaśca vaideho  
 yājñavalkyaścāgnihotre samūdāte,  
 tasmai ha yājñavalkyo varam dadau;  
 sa ha kāmpraśnameva vavre,  
 taṃ hāsmāi dadau;  
 taṃ ha samrāḍeva pūrvam papraccha || 1 ||

Yājñavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yājñavalkya had once talked on the Agnihotra, and Yājñavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yājñavalkya had granted him the boon. So it was the Emperor who first asked him. [4 - 3 - 1]



### 4 - 3 - 2

याज्ञवल्क्य किञ्ज्योतिरयं पुरुष इति;  
आदित्यज्योतिः सम्राडिति होवाच,  
आदित्येनैवायं ज्योतिषास्ते पल्ययते  
कर्म कुरुते विपल्येतीति;  
एवमेवैतद्याज्ञवल्क्य ॥ २ ॥

yājñavalkya kiṃjyotirayaṃ puruṣa iti;  
dityajyotiḥ samrāḍiti hovāca,  
ādityenaivāyaṃ jyotiṣāste palyayate  
karma kurute vipalyetīti;  
evamevaitadyājñavalkya || 2 ||

‘Yājñavalkya, what serves as the light for a man?’ ‘The light of the sun, O Emperor,’ said Yājñavalkya, ‘it is through the light of the sun that he sits, goes out, works and returns.’ ‘Just so, Yājñavalkya.’ [4 - 3 - 2]

### 4 - 3 - 3

अस्तमित आदित्ये याज्ञवल्क्य  
किञ्ज्योतिरेवायं पुरुष इति;  
चन्द्रमा एवास्य ज्योतिर्भवतीति,  
चन्द्रमसैवायं ज्योतिषास्ते  
पल्ययते कर्म कुरुते विपल्येतीति;  
एवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

astamita āditye yājñavalkya  
kiṃjyotirevāyaṃ puruṣa iti;  
candramā evāśya jyotirbhavatīti,  
candramasaivāyaṃ jyotiṣāste  
palyayate karma kurute vipalyetīti;  
evamevaitadyājñavalkya || 3 ||

‘When the sun has set, Yājñavalkya, what serves as the light for a man?’ ‘The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns.’ ‘Just so, Yājñavalkya.’ [4 - 3 - 3]



अस्तमित आदित्ये याज्ञवल्क्य,  
 चन्द्रमस्यस्तमिते किंज्योतिरेवायं  
 पुरुष इति; अग्निरेवास्य ज्योतिर्भवति,  
 अग्निनैवायं ज्योतिषास्ते पल्ययते  
 कर्म कुरुते विपल्येतीति;  
 एवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

astamita āditye yājñavalkya,  
 candramasyastamite kiṃjyotirevāyaṃ  
 puruṣa iti; agnirevāśya jyotirbhavati,  
 agninaivāyaṃ jyotiṣāste palyayate  
 karma kurute vipalyetīti;  
 evamevaitad yājñavalkya || 4 ||

‘When the sun and the moon have both set, Yājñavalkya, what serves as the light for a man?’  
 ‘The fire serves as his light. It is through the fire that he sits, goes out, works and returns.’ ‘Just so, Yājñavalkya.’ [4 - 3 - 4]

अस्तमित आदित्ये याज्ञवल्क्य,  
 चन्द्रमस्यस्तमिते, शान्तेऽग्नौ  
 किंज्योतिरेवायं पुरुष इति;  
 वागेवास्य ज्योतिर्भवतीति,  
 वाचैवायं ज्योतिषास्ते पल्ययते  
 कर्म कुरुते विपल्येतीति;  
 तस्माद्वै सम्राडपि यत्र स्वः  
 पाणिर्न विनिर्जायते, अथ  
 यत्र वागुच्चरति, उपैव तत्र न्येतीति;  
 एवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

astamita āditye yājñavalkya,  
 candramasyastamite, śānte'gnau  
 kiṃjyotirevāyaṃ puruṣa iti;  
 vāgevāśya jyotirbhavatīti,  
 vācaivāyaṃ jyotiṣāste palyayate  
 karma kurute vipalyetīti;  
 tasmādvai samrāḍapi yatra svaḥ  
 pāṇirna vinirjñāyate, atha  
 yatra vāguccarati, upaiva tatra nyetīti;  
 evamevaitadyājñavalkya || 5 ||

‘When the sun and the moon have both set, and the fire has gone out, Yājñavalkya, what serves as the light for a man?’ ‘Speech (sound) serves as his light. It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor, even when one’s own hand is not clearly visible, if a sound is uttered, one manages to go there.’ ‘Just so, Yājñavalkya.’  
 [4 - 3 - 5]

अस्तमित आदित्ये याज्ञवल्क्य,  
 चन्द्रमस्यस्तमिते, शान्तेऽग्नौ,  
 शान्तायां वाचि किंज्योतिरेवायं  
 पुरुष इति; आत्मैवास्य ज्योतिर्भवति,  
 आत्मनैवायं ज्योतिषास्ते पल्ययते  
 कर्म कुरुते विपल्येतीति ॥ ६ ॥

astamita āditye yājñavalkya,  
 candramasyastamite, śānte'gnau,  
 śāntāyāṃ vāci kiṃjyotirevāyaṃ  
 puruṣa iti; ātmaivāsyā jyotirbhavati,  
 ātmanaivāyaṃ jyotiṣāste palyayate  
 karma kurute vipalyetīti || 6 ||

‘When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yājñavalkya, what serves as the light for a man?’ ‘The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.’ ‘Just so, Yājñavalkya.’ [4 - 3 - 6]

### 4 - 3 - 7

कतम आत्मेति; योऽयं विज्ञानमयः  
प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः;  
स समानः सन्नुभौ  
लोकावनुसंचरति,  
ध्यायतीव लेलायतीव;  
स हि स्वप्नो भूत्वेमं  
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ  
prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;  
sa samānaḥ sannubhau  
lokāvanusaṃcarati,  
dhyāyatīva lelāyatīva;  
sa hi svapno bhūtvemaṃ  
lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 - 3 - 7]

### 4 - 3 - 8

स वा अयं पुरुषो जायमानः  
शरीरमभिसम्पद्यमानः  
पाप्मभिः संसृज्यते;  
स उत्क्रामन्—म्रियमाणः  
पाप्मनो विजहाति ॥ ८ ॥

sa vā ayaṃ puruṣo jāyamānaḥ  
śarīramabhisampadyamānaḥ  
pāpmabhiḥ saṃsrjyate;  
sa utkrāman—mriyamāṇaḥ  
pāpmano vijahāti || 8 ||

That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils. [4 - 3 - 8]

तस्य वा एतस्य पुरुषस्य  
 द्वे एव स्थाने भवतः—इदं  
 च परलोकस्थानं च;  
 सन्ध्यं तृतीयं स्वप्नस्थानं;  
 तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते  
 उभे स्थाने पश्यति—इदं  
 च परलोकस्थानं च । अथ  
 थाक्रमोऽयं परलोकस्थाने भवति  
 तमाक्रममाक्रम्योभयान्पाप्मन  
 आनन्दांश्च पश्यति; स यत्र प्रस्वपिति,  
 अस्य लोकस्य सर्वावतो मात्रामपादाय  
 स्वयं विहृत्य, स्वयं निर्माय,  
 स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति,  
 अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya  
 dve eva sthāne bhavataḥ—idaṃ  
 ca paralokasthānaṃ ca;  
 sandhyaṃ tṛtīyaṃ svapnasthānaṃ;  
 tasminsandhye sthāne tiṣṭhannete  
 ubhe sthāne paśyati—idaṃ  
 ca paralokasthānaṃ ca | atha  
 yathākramo'yaṃ paralokasthāne bhavati  
 tamākramamākramyobhayānpāpmana  
 ānandāṃśca paśyati; sa yatra prasvapiti,  
 asya lokasya sarvāvato mātṛāmapādāya  
 svayaṃ vihatya, svayaṃ nirmāya,  
 svena bhāsā, svena jyotiṣā prasvapiti,  
 atrāyaṃ puruṣaḥ svayaṃ jyotirbhavati || 9 ||

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9]

न तत्र रथा न रथयोगा  
 न पन्थानो भवन्ति, अथ  
 रथान्नरथयोगान्पथः सृजते;  
 न तत्रानन्दा मुदः प्रमुदो  
 भवन्ति, अथानन्दान् मुदः  
 प्रमुदः सृजते;  
 न तत्र वेशान्ताः पुष्करिण्यः  
 स्रवन्त्यो भवन्ति,  
 अथ वेशान्तान्पुष्करिणीः  
 स्रवन्तीः सृजते; स हि कर्ता ॥ १० ॥

na tatra rathā na rathayogā  
 na panthāno bhavanti, atha  
 rathānrathayogānpathaḥ sṛjate;  
 na tatrānandā mudaḥ pramudo  
 bhavanti, athānandān mudaḥ  
 pramudaḥ sṛjate;  
 na tatra veśāntāḥ puṣkariṇyaḥ  
 sravantyo bhavanti,  
 atha veśāntānpuṣkariṇīḥ  
 sravantīḥ sṛjate; sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [4 - 3 - 10]

#### 4 - 3 - 11

तदेते श्लोका भवन्ति ।  
 स्वप्नेन शारीरमभिप्रहत्यासुप्तः  
 सुप्तानभिचाकशीति  
 शुक्रमादाय पुनरैति स्थानं हिरण्मयः  
 पुरुष एकहंसः ॥ ११ ॥

tadete ślokā bhavanti |  
 svapnena śārīramabhiprahatyāsuptaḥ  
 suptānabhicākaśīti  
 śukramādāya punaraiti sthānaṃ hiraṇmayah  
 puruṣa ekahaṃsaḥ || 11 ||

Regarding this there are the following verses: 'The radiant infinite being (Puruṣa) who moves alone puts the body aside in the dream state, and himself awake and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state. [4 - 3 - 11]

#### 4 - 3 - 12

प्राणेन रक्शन्नपरं कुलायं  
 बहिष्कुलायादमृतश्चरित्वा ।  
 स ईयतेऽमृतो यत्र कामं  
 हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

prāṇena rakśannaparaṃ kulāyaṃ  
 bahiṣkulāyādamṛtaścaritvā |  
 sa īyate'mṛto yatra kāmaṃ  
 hiraṇmayah puruṣa ekahaṃsaḥ || 12 ||

'The radiant infinite being who is immortal and moves alone preserves the unclean nest (of a body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes. [4 - 3 - 12]

स्वप्नान्त उच्चावचमीयमानो

रूपाणि देवः कुरुते बहूनि ।

उतेव स्त्रीभिः सह मोदमानो

जक्शदुतेवापि भयानि पश्यन् ॥ १३ ॥

svapnānta uccāvacamīyamāno

rūpāṇi devaḥ kurute bahūni |

uteva strībhiḥ saha modamāno

jakśadutevāpi bhayāni paśyan || 13 ||

‘In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful tilings. [4 - 3 - 13]



आराममस्य पश्यन्ति,  
 न तं पश्यति कश्चन ॥ इति ।  
 तं नायतं बोधयेदित्याहुः ।  
 दुर्भिषज्यं हास्मै भवति  
 यमेष न प्रतिपद्यते ।  
 अथो खल्वाहुः, जागरितदेश  
 एवास्यैष इति; यानि ह्येव जाग्रत्  
 पश्यति तानि सुप्त इति;  
 अत्रायं पुरुषः स्वयं ज्योतिर्भवति;  
 सोऽहं भगवते सहस्रं ददामि,  
 अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

ārāmamasya paśyanti,  
 na taṃ paśyati kaścana || iti |  
 taṃ nāyataṃ bodhayeditiāhuḥ |  
 durbhiṣajyaṃ hāsmāi bhavati  
 yameṣa na pratipadyate |  
 atho khalvāhuḥ, jāgaritadeśa  
 evāsyaiṣa iti; yāni hyeva jāgrat  
 paśyati tāni supta iti;  
 atrāyaṃ puruṣaḥ svayaṃ jyotirbhavati;  
 so'haṃ bhagavate sahasraṃ dadāmi,  
 ata ūrdhvaṃ vimokśāya brūhīti || 14 ||

‘Everybody sees his sport, but nobody sees him.’ They say, ‘Do not wake him up suddenly.’ If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. ‘I give you a thousand (cows), sir. Please instruct me further about liberation.’ [4 - 3 - 14]

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,  
 दृष्ट्वैव पुण्यं च पापं च,  
 पुनः प्रतिन्यायं प्रतियोन्याद्रवति  
 स्वप्नायैव; स यत्तत्र  
 किञ्चित्पश्यत्यनन्वागतस्तेन भवति;  
 असङ्गो ह्ययं पुरुष इति;  
 एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते  
 सहस्रं ददामि,  
 अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,  
 dr̥ṣṭvaiva puṇyaṃ ca pāpaṃ ca,  
 punaḥ pratinīyāyaṃ pratiyonyādravati  
 svapnāyaiva; sa yattatra  
 kiñcitpaśyatyānanvāgatastena bhavati;  
 asaṅgo hyayaṃ puruṣa iti;  
 evamevaitadyājñavalkya, so'haṃ bhagavate  
 sahasraṃ dadāmi,  
 ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

स वा एष एतस्मिन्त्स्वप्ने रत्वा चरित्वा,  
 दृष्ट्वैव पुण्यं च पापं च,  
 पुनः प्रतिन्यायं प्रतियोन्याद्रवति  
 बुद्धान्तायैव; स यत्तत्र  
 किञ्चित्पश्यत्यनन्वागतस्तेन भवति,  
 असङ्गो ह्ययं पुरुष इति;  
 एवमेवैतद्याज्ञवल्क्य,  
 सोऽहं भगवते सहस्रं ददामि,  
 अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmintsvapne ratvā caritvā,  
 dr̥ṣṭvaiva puṇyaṃ ca pāpaṃ ca,  
 punaḥ pratinyāyaṃ pratiyonyādravati  
 buddhāntāyaiva; sa yattatra  
 kiñcitpaśyatyananvāgatastena bhavati,  
 asaṅgo hyayaṃ puruṣa iti;  
 evamevaitadyājñavalkya,  
 so'haṃ bhagavate sahasraṃ dadāmi,  
 ata ūrdhvaṃ vimokśāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.'  
 [4 - 3 - 16]

#### 4 - 3 - 17

स वा एष एतस्मिन्बुद्धान्ते  
रत्वा चरित्वा, दृष्ट्वैव पुण्यं  
च पापं च, पुनः प्रतिन्यायं  
प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ १७ ॥

sa vā eṣa etasminbuddhānte  
ratvā caritvā, dṛṣṭvaiva puṇyaṃ  
ca pāpaṃ ca, punaḥ pratinīyāyaṃ  
pratiyonyādravati svapnāntāyaiva || 17 ||

After enjoying himself and roaming in the waking state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep). [4 - 3 - 17]

#### 4 - 3 - 18

तद्यथा महामत्स्य उभे  
कूलेऽनुसंचरति पूर्वं चापरं च,  
एवमेवायं पुरुष  
एतावुभावन्तावनुसंचरति  
स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

tadyathā mahāmatsya ubhe  
kūle'nusaṃcarati pūrvam cāparam ca,  
evamevāyaṃ puruṣa  
etāvubhāvantāvanusaṃcarati  
svapnāntaṃ ca buddhāntaṃ ca || 18 ||

As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states. [4 - 3 - 18]

तद्यथास्मिन्नाकाशे श्येनो वा  
 सुपर्णो वा विपरिपत्य श्रान्तः  
 संहत्य पक्षौ संलयायैव ध्रियते,  
 एवमेवायं पुरुष एतस्मा  
 अन्ताय धावति यत्र सुप्तो  
 न कं चन कामं कामयते,  
 न कं चन स्वप्नं पश्यति ॥ १९ ॥

tadyathāsminnākāśe śyeno vā  
 suparṇo vā viparipatya śrāntaḥ  
 saṁhatya pakṣau saṁlayāyaiva dhriyate,  
 evamevāyaṁ puruṣa etasmā  
 antāya dhāvati yatra supto  
 na kaṁ cana kāmaṁ kāmayate,  
 na kaṁ cana svapnaṁ paśyati || 19 ||

As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where falling asleep he craves no desires and sees no dreams. [4 - 3 - 19]

ता वा अस्यैता हिता नाम नाड्यो यथा  
 केशः सहस्रधा भिन्नस्तावताणिम्ना  
 तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य  
 हरितस्य लोहितस्य पूर्णा;  
 अथ यत्रैनं घ्नन्तीव जिनन्तीव,  
 हस्तीव विच्छाययति, गर्तमिव पतति,  
 यदेव जाग्रद्भयं पश्यति  
 तदत्राविद्यया मन्यते;  
 अथ यत्र देव इव राजेव,  
 अहमेवेदं सर्वोऽस्मीति मन्यते,  
 सोऽस्य परमो लोकाः ॥ २० ॥

tā vā asyaitā hitā nāma nāḍyo yathā  
 keśaḥ sahasradhā bhinnastāvatāṇimnā  
 tiṣṭhanti, śuklasya nīlasya piṅgalasya  
 haritasya lohitasya pūrṇā;  
 atha yatrainam ghnantīva jinantīva,  
 hastīva vicchāyayati, gartamiva patati,  
 yadeva jāgradbhayaṃ paśyati  
 tadatrāvidyayā manyate;  
 atha yatra deva iva rājeva,  
 ahamevedaṃ sarvo'smīti manyate,  
 so'sya paramo lokāḥ || 20 ||

In him are those nerves called Hitā, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored.) Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, or thinks, 'This (universe) is myself, who am all,' that is his highest state. [4 - 3 - 20]

तद्वा अस्यैतदतिच्छन्दा  
 अपहतपाप्माभयं रूपम् ।  
 तद्यथा प्रियया स्त्रिया संपरिष्वक्तो  
 न बाह्यं किञ्चन वेद नान्तरम्,  
 एवमेवायं पुरुषः प्राज्ञेनात्मना  
 संपरिष्वक्तो न बाह्यं किञ्चन  
 वेद नान्तरम्; तद्वा  
 अस्यैतदाप्तकाममात्मकाममकामं  
 रूपम् शोकान्तरम् ॥ २१ ॥

tadvā asyaitadaticchandā  
 apahatapāpmābhayaṃ rūpam |  
 tadyathā priyayā striyā saṃpariṣvakto  
 na bāhyaṃ kiṃcana veda nāntaram,  
 evamevāyaṃ puruṣaḥ prājñēnātmanā  
 saṃpariṣvakto na bāhyaṃ kiṃcana  
 veda nāntaram; tadvā  
 asyaitadāptakāmamātmakāmamakāmam  
 rūpam śokāntaram || 21 ||

That is his form—beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form—in which all objects of desire have been attained and are but the self, and which is free from desires and devoid of grief. [4 - 3 - 21]

अत्र पितापिता भवति, मातामाता,  
 लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।  
 अत्र स्तेनोऽस्तेनो भवति,  
 भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,  
 पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,,  
 तापसोऽतापसः, अनन्वागतं  
 पुण्येनानन्वागतं पापेन, तीर्णो हि तदा  
 सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,  
 lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।  
 atra steno'steno bhavati,  
 bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālah,  
 paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,,  
 tāpaso'tāpasaḥ, ananvāgataṁ  
 puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā  
 sarvāñchokānhṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]



### 4 - 3 - 23

यद्वै तन्न पश्यति पश्यन्वै  
तन्न पश्यति, न हि  
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

### 4 - 3 - 24

यद्वै तन्न जिघ्रति  
जिघ्रन्वै तन्न जिघ्रति,  
न हि घ्रातुर्घ्रातेर्विपरिलोपो  
विद्यतेऽविनाशित्वान्;  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

yadvai tanna jighrati  
jighranvai tanna jighrati,  
na hi ghrāturghrāterviparilopo  
vidyate'vināśitvān;  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yajjighret || 24 ||

That it does not smell in that state is because, although smelling then, it does not smell; for the smeller's function of smelling can never be lost, because it is immortal. «But there is not that second thing separate from it which it can smell. [4 - 3 - 24]

#### 4 - 3 - 25

यद्वै तन्न रसयते रसयन्वै  
तन्न रसयते, न हि रसयितू  
रसयितेर्विपरिलोपो विद्यतेऽविनाशित्वान्;  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

yadvai tanna rasayate rasayanvai  
tanna rasayate, na hi rasayitū  
rasayiterviparilopo vidyate'vināśitvān;  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yadrasayet || 25 ||

That it does not taste in that state is because, although tasting then, it does not taste; for the taster's function of tasting can never be lost, because it is immortal. But there is not that second thing separate from it which it can taste. [4 - 3 - 25]

#### 4 - 3 - 26

यद्वै तन्न वदति,  
वदन्वै तन्न वदति,  
न हि वक्तुर्वक्तेर्विपरिलोपो  
विद्यतेऽविनाशित्वान्;  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

yadvai tanna vadati,  
vadanvai tanna vadati,  
na hi vakturvakterviparilopo  
vidyate'vināśitvān;  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yadvadet || 26 ||

That it does not speak in that state is because, although speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak. [4 - 3 - 26]

यद्वै तन्न शृणोति  
 शृण्वन्वै तन्न शृणोति,  
 न हि श्रोतुः श्रुतेर्विपरिलोपो  
 विद्यतेऽविनाशित्वान्;  
 न तु तद्वितीयमस्ति  
 ततोऽन्यद्विभक्तं  
 यच्छृणुयात् ॥ २७ ॥

yadvai tanna śṛṇoti  
 śṛṇvanvai tanna śṛṇoti,  
 na hi śrotuḥ śruterviparilopo  
 vidyate'vināśitvān;  
 na tu taddvitīyamasti  
 tato'nyadvibhaktam  
 yacchṛṇuyāt || 27 ||

That it does not hear in that state is because, although hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is immortal. But there is not that second thing separate from it which it can hear. [4 - 3 - 27]

यद्वै तन्न मनुते  
 मन्वानो वै तन्न मनुते,  
 न हि मन्तुर्मतेर्विपरिलोपो  
 विद्यतेऽविनाशित्वान्;  
 न तु तद्वितीयमस्ति  
 ततोऽन्यद्विभक्तं  
 यन्मन्वीत ॥ २८ ॥

yadvai tanna manute  
 manvāno vai tanna manute,  
 na hi manturmaterviparilopo  
 vidyate'vināśitvān;  
 na tu taddvitīyamasti  
 tato'nyadvibhaktam  
 yanmanvīta || 28 ||

That it does not think in that state is because, although thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is immortal. But there is not that second thing separate from it which it can think. [4 - 3 - 28]

यद्वै तन्न स्पृशति  
 स्पृशन्वै तन्न स्पृशति,  
 न हि स्पृष्टुः स्पृष्टेर्विपरिलोपो  
 विद्यतेऽविनाशित्वान्;  
 न तु तद्वितीयमस्ति  
 ततोऽन्यद्विभक्तं  
 यत्स्पृशेत् ॥ २९ ॥

yadvai tanna sprṣati  
 sprṣanvai tanna sprṣati,  
 na hi spraṣṭuḥ sprṣṭerviparilopo  
 vidyate'vināśitvān;  
 na tu taddvitīyamasti  
 tato'nyadvibhaktam  
 yatsprṣet || 29 ||

That it does not touch in that state is because, although touching then, it does not touch; for the toucher's function of touching can never be lost, because it is immortal. But there is not that second thing separate from it which it can touch. [4 - 3 - 29]

यद्वै तन्न विजानाति  
 विजानन्वै तन्न विजानाति,  
 न हि विज्ञातुर्विज्ञातेर्विपरिलोपो  
 विद्यतेऽविनाशित्वान्;  
 न तु तद्वितीयमस्ति  
 ततोऽन्यद्विभक्तं  
 यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti  
 vijānanvai tanna vijānāti,  
 na hi vijñāturvijñāterviparilopo  
 vidyate'vināśitvān;  
 na tu taddvitīyamasti  
 tato'nyadvibhaktam  
 yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

यत्र वा अन्यदिव स्यात्,  
 तत्रान्योऽन्यत्पश्येत्,  
 अन्योऽन्यज्जिघ्रेत्,  
 अन्योऽन्यद्रसयेत्,  
 अन्योऽन्यद्वदेत्,  
 अन्योऽन्यच्छृणुयात्,  
 अन्योऽन्यन्मन्वीत्,  
 अन्योऽन्यत्स्पृशेत्,  
 अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,  
 tatrānyo'nyatpaśyet,  
 anyo'nyajjighret,  
 anyo'nyadrasayet,  
 anyo'nyadvadet,  
 anyo'nyacchṛṇuyāt,  
 anyo'nyanmanvīta,  
 anyo'nyatsprśet,  
 anyo'nyadvijānīyāt || 31 " ||

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

सलिल एको द्रष्टाद्वैतो भवति,  
 एष ब्रह्मलोकः सम्राडिति  
 हैनमनुशशास याज्ञवल्क्यः,  
 एषास्य परमा गतिः,  
 एषास्य परमा संपत्,  
 एषोऽस्य परमो लोकः,  
 एषोऽस्य परम आनन्दः;  
 एतस्यैवानन्दस्यान्यानि  
 भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,  
 eṣa brahmalokaḥ samrāḍiti  
 hainamanuśaśāsa yājñavalkyaḥ,  
 eṣāsyā paramā gatiḥ,  
 eṣāsyā paramā saṃpat,  
 eṣo'sya paramo lokaḥ,  
 eṣo'sya parama ānandaḥ;  
 etasyaivānandasyaṇyāni  
 bhūtāni mātrāmupajīvanti || 32 ||

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]



स यो मनूष्याणां राद्धः समृद्धो  
 भवत्यन्येषामधिपतिः, सर्वैर्मानुष्यकैर्भोगैः  
 सम्पन्नतमः, स मनुष्याणां परम आनन्दः;  
 अथ ये शतं मनुष्याणामानन्दाः  
 स एकः पितॄणां जितलोकानामानन्दः;  
 अथ ये शतं पितॄणां जितलोकानामानन्दाः  
 स एको गन्धर्वलोक आनन्दः; अथ ये शतं  
 गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दः  
 ये कर्मणा देवत्वमभिसम्पद्यन्ते; अथ ये शतं  
 कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः,  
 यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथ ये  
 शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक  
 आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतो;  
 अथ ये शतं प्रजापतिलोक आनन्दाः स एको  
 ब्रह्मलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः;  
 अथैष एव परम आनन्दः, एष ब्रह्मलोकः  
 सम्राडिति होवाच याज्ञवल्क्यः; सोऽहं भगवते  
 सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति;  
 अत्र ह याज्ञवल्क्यो बिभयांचकारः,  
 मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ॥ ३३ ॥

sa yo manūṣyāṇāṃ rāddhaḥ  
 samṛddho bhavatyanyeṣāmadhipatiḥ,  
 sarvairmānuṣyakairbhogaiḥ sampannatamaḥ,  
 sa manuṣyāṇāṃ parama ānandaḥ;  
 atha ye śataṃ manuṣyāṇāmānandāḥ  
 sa ekaḥ pitṛṇāṃ jitalokānāmānandaḥ;  
 atha ye śataṃ pitṛṇāṃ jitalokānāmānandāḥ  
 sa eko gandharvaloka ānandaḥ;  
 atha ye śataṃ gandharvaloka ānandāḥ sa ekaḥ  
 karmadevānāmānandaḥ—ye karmaṇā  
 devatvamabhisampadyante; atha ye śataṃ  
 karmadevānāmānandāḥ sa eka  
 ājānadevānāmānandaḥ, yaśca śrotriyo  
 'vr̥jino'kāmahataḥ; atha ye  
 śatamājānadevānāmānandāḥ sa ekaḥ  
 prajāpatiloka ānandaḥ, yaśca śrotriyo  
 'vr̥jino'kāmahato; atha ye śataṃ  
 prajāpatiloka ānandāḥ sa eko  
 brahmaloka ānandaḥ, yaśca śrotriyo  
 'vr̥jino'kāmahataḥ; athaiṣa eva parama  
 ānandaḥ, eṣa brahmalokaḥ samrāḍiti  
 hovāca yājñavalkyaḥ; so'haṃ bhagavate  
 sahasraṃ dadāmi, ata ūrdhvaṃ  
 vimokśāyaiva brūhīti; atra ha yājñavalkyo  
 bibhayāṃcakāraḥ, medhāvī rājā sarvebhya  
 māntebhya udarautsīditi || 33 ||

He who is perfect of body and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents the greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the Manes who have won that world of theirs. The joy of these Manes who have won that world multiplied a hundred times makes one unit of joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action—those who attain their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as well as of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajāpati (Virāj), as well as of one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajāpati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiraṇyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said Yājñavalkya. ‘I give you a thousand (cows), sir. Please instruct me further about liberation itself.’ At this Yājñavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions. [4 - 3 - 33]

#### 4 - 3 - 34

स वा एष  
एतस्मिन्स्वप्नान्ते रत्वा चरित्वा,  
दृष्ट्वैव पुण्यं च पापं च,  
पुनः प्रतिन्यायं  
प्रतियोन्याद्रवति बुद्धान्तायैव ॥ ३४ ॥

sa vā eṣa  
etasminsvapnānte ratvā caritvā,  
dr̥ṣṭvaiva puṇyaṃ ca pāpaṃ ca,  
punaḥ pratinyāyaṃ  
pratiyonyādravati buddhāntāyaiva || 34 ||

After enjoying himself and roaming in the dream state, and merely seeing the effects of merits and demerits, he comes back, in the inverse order, to his former condition, the waking state.  
[4 - 3 - 34]

#### 4 - 3 - 35

तद्यथानः  
सुसमाहितमुत्सर्जद्यायात्,  
एवमेवायं शारीर आत्मा  
प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति,  
यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३५ ॥

tadyathānaḥ  
susamāhitamutsarjadyāyāt,  
evamevāyaṃ śārīra ātmā  
prājñēnātmanānvārūḍha utsarjanyāti,  
yatra itadūrdhvacchvāsī bhavati || 35 ||

Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult. [4 - 3 - 35]

स यत्रायमणिमानं न्येति  
 जरया वोपतपता वाणिमानं  
 निगच्छति—तद्यथाम्रं  
 वोदुम्बरं वा पिप्पलं वा  
 बन्धनात्प्रमुच्यते,  
 एवमेवायं पुरुष  
 एभ्योऽङ्गोभ्यः संप्रमुच्य  
 पुनः प्रतिन्यायं  
 प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

sa yatrāyamaṇimānaṃ nyeti  
 jarayā vopatapatā vāṇimānaṃ  
 nigacchati—tadyathāmraṃ  
 vodumbaraṃ vā pippalaṃ vā  
 bandhanātpramucyate,  
 evamevāyaṃ puruṣa  
 bhyo'ṅgebhyaḥ saṃpramucya  
 punaḥ pratinīyāyaṃ  
 pratiyonyādravati prāṇāyaiva || 36 ||

When this (body) becomes thin—is emaciated through old age or disease—then, as a mango, or a fig, or a fruit of the peepul tree is detached from its stalk, so does this infinite being, completely detaching himself from the parts of the body, again go, in the same way that he came, to particular bodies, for the un-foldment of his vital force. [4 - 3 - 36]

तद्यथा राजानमायन्तमुग्राः  
 प्रत्येनसः सूतग्रामण्योऽन्नैः  
 पानैरवसथैः प्रतिकल्पन्ते,  
 अयमायाति, अयमागच्छतीति,  
 एवं हैवंविदं सर्वाणि  
 भूतानि प्रतिकल्पन्त, इदं  
 ब्रह्मायाति, इदमागच्छतीति ॥ ३७ ॥

tadyathā rājānamāyantamugrāḥ  
 pratyenasah sūtagrāmaṇyo'nnaiḥ  
 pānairavasathaiḥ pratikalpante,  
 ayamāyāti, ayamāgacchatīti,  
 evaṃ haivaṃvidaṃ sarvāṇi  
 bhūtāni pratikalpanta, idaṃ  
 brahmāyāti, idamāgacchatīti || 37 ||

Just as when a king is coming, the Ugras set against particular offences, the Sūtas and the leaders of the village wait for him with varieties of food and drink and mansions ready, saying, 'Here he comes, here he comes,' so for the person who knows about the results of his work, all the elements wait saying, 'Here comes Brahman, here comes Brahman.' [4 - 3 - 37]

तद्यथा राजानं प्रयियासन्तमुग्राः  
 प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति,  
 एवमेवेममात्मानमन्तकाले  
 सर्वे प्राणा अभिसमायन्ति,  
 यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

tadyathā rājānaṃ prayiyāsantamugrāḥ  
 pratyenasah sūtagrāmaṇyo'bhisamāyanti,  
 evamevemasātmānamantakāle  
 sarve prāṇā abhisamāyanti,  
 yatra itadūrdhvacchvāsī bhavati || 38 ||

Just as when the king wishes to depart, the Ugras set against particular offences, the Sūtas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult. [4 - 3 - 38]

स यत्रायमात्माबल्यं न्येत्य  
 संमोहमिव न्येति, अथैनमेते  
 प्राणा अभिसमायन्ति;  
 स एतास्तेजोमात्राः समभ्याददानो  
 हृदयमेवान्ववक्रामति;  
 स यत्रैष चाक्षुषः पुरुषः  
 पराङ् पर्यावर्ततेऽथारूपज्ञो भवति ॥ १ ॥

sa yatrāyamātmābalyaṃ nyetya  
 saṃmohamiva nyeti, athainamete  
 prāṇā abhisamāyanti;  
 sa etāstejomātrāḥ samabhyādadāno  
 hṛdayamevānvavakrāmati;  
 sa yatraiṣa cākṣuṣaḥ puruṣaḥ  
 parāṇ paryāvartate'thārūpajño bhavati || 1 ||

When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour. [4 - 4 - 1]

एकीभवति, न पश्यतीत्याहुः;  
 एकीभवति, न जिघ्रतीत्याहुः;  
 एकीभवति, न रसयतीत्याहुः;  
 एकीभवति, न वदतीत्याहुः;  
 एकीभवति, न शृणोतीत्याहुः;  
 एकीभवति, न मनुत इत्याहुः;  
 एकीभवति, न स्पृशतीत्याहुः;  
 एकीभवति, न विजानातीत्याहुः;  
 तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;  
 तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,  
 मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;  
 तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;  
 प्राणमनूत्क्रामन्तं सर्वे प्राणा  
 अनूत्क्रामन्ति; सविज्ञानो भवति,  
 सविज्ञानमेवान्ववक्रामति ।  
 तं विद्याकर्मणी समन्वारभेते  
 पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;  
 ekībhavati, na jighratītyāhuḥ;  
 ekībhavati, na rasayatītyāhuḥ;  
 ekībhavati, na vadatītyāhuḥ;  
 ekībhavati, na śṛṇotītyāhuḥ;  
 ekībhavati, na manuta ityāhuḥ;  
 ekībhavati, na sprśatītyāhuḥ;  
 ekībhavati, na vijānātītyāhuḥ;  
 tasya haitasya hṛdayasyāgraṃ  
 pradyotate; tena pradyotena iṣa  
 ātmā niṣkrāmaticakśuṣṭo vā,  
 mūrdhno vā, anyebhyo vā  
 śarīradeśebhyaḥ; tamutkrāmantaṃ  
 prāṇo'nūtkrāmati;  
 prāṇamanūtkrāmantaṃ sarve prāṇā  
 anūtkrāmanti; savijñāno bhavati,  
 savijñānamevānvavakrāmati ।  
 taṃ vidyākarmaṇī samanvārabhete  
 pūrvaprajñā ca || 2 ||



(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

तद्यथा तृणजलायुका तृणस्यान्तं  
 गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति,  
 एवमेवायमात्मेदं शरीरं निहत्य,  
 अविद्यां गमयित्वा,  
 अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ ३ ॥

tadyathā tṛṇajalāyukā tṛṇasyāntaṃ  
 gatvānyamākramamākramyātmānamupasaṃharati,  
 evamevāyamātmedaṃ śarīraṃ nihatya,  
 avidyāṃ gamayitvā,  
 anyamākramamākramyātmānamupasaṃharati || 3 ||

Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside—make it senseless—take hold of another support, and contract itself. [4 - 4 - 3]

तद्यथा पेशस्कारी  
 पेशसो मात्राम्  
 अपादायान्यन्नवतरं  
 कल्याणतरं रूपं तनुते,  
 एवमेवायमात्मेदं शरीरं  
 निहत्य, अविद्यां गमयित्वा,  
 अन्यन्नवतरं कल्याणतरं  
 रूपं कुरुते—पित्र्यं वा,  
 गान्धर्वं वा दैवं वा,  
 प्राजापत्यं वा, ब्राह्मं वा,  
 अन्येषां वा भूतानाम् ॥ ४ ॥

tadyathā peśaskārī  
 peśaso mātrām  
 apādāyānyannavataṛaṃ  
 kalyāṇataṛaṃ rūpaṃ tanute,  
 evamevāyamātmedaṃ śarīraṃ  
 nihatya, avidyāṃ gamayitvā,  
 anyannavataṛaṃ kalyāṇataṛaṃ  
 rūpaṃ kurute—pitryaṃ vā,  
 gāndharvaṃ vā daivaṃ vā,  
 prājāpatyaṃ vā, brāhmaṃ vā,  
 anyeṣāṃ vā bhūtānām || 4 ||

Just as a goldsmith takes apart a little quantity of gold and fashions another—a newer and better—form, so does the self throw this body away, or make it senseless, and make another—a newer and better—form suited to the Manes or the celestial minstrels, or the gods, or Virāj, or Hiraṇyagarbha, or other beings. [4 - 4 - 4]

स वा अयमात्मा ब्रह्म  
 विज्ञानमयो मनोमयः  
 प्राणमयश्चक्षुर्मयः  
 श्रोत्रमयः पृथिवीमय आपोमयो  
 वायुमय आकाशमयस्तेजोमयोऽतेजोमयः  
 काममयोऽकाममयः क्रोधमयोऽक्रोधमयो  
 धर्ममयोऽधर्ममयः  
 सर्वमयस्तद्यदेतदिदंमयोऽदोमय  
 इति; यथाकारी यथाचारी तथा  
 भवति—साधुकारी साधुर्भवति,  
 पापकारी पापो भवति;  
 पुण्यः पुण्येन कर्मणा भवति,  
 पापः पापेन । अथो खल्वाहुः  
 काममय एवायं पुरुष इति;  
 स यथाकामो भवति तत्क्रतुर्भवति,  
 यत्क्रतुर्भवति तत्कर्म कुरुते,  
 यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

sa vā ayamātmā brahma  
 vijñānamayo manomayaḥ  
 prāṇamayaścakśurmayaḥ  
 śrotramayaḥ pṛthivīmaya āpomayo  
 vāyumaya ākāśamayastejomayo  
 'tejomayaḥ kāmamayo'kāmamayaḥ  
 krodhamayo'krodhamayo  
 dharmamayo'dharmamayaḥ  
 sarvamayastadyadetadidaṃmayo'  
 domaya iti; yathākārī yathācārī  
 tathā bhavatisādhukārī sādhubhavadati,  
 pāpakārī pāpo bhavati;  
 puṇyaḥ puṇyena karmaṇā bhavati,  
 pāpaḥ pāpena | atho khalvāhuḥ  
 kāmamaya evāyaṃ puruṣa iti;  
 sa yathākāmo bhavati tatkraturbhavadati,  
 yatkraturbhavadati tatkarma kurute,  
 yatkarma kurute tadabhisampadyate || 5 ||

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous through good acts and vicious through evil acts. Others, however, say, ‘The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.’ [4 - 4 - 5]

तदेष श्लोको भवति ।  
तदेव सक्तः सह कर्मणैति  
लिङ्गं मनो यत्र निषक्तमस्य ।  
प्राप्यान्तं कर्मणस्तस्य  
यत्किञ्चेह करोत्ययम् ।  
तस्माल्लोकात्पुनरैत्यस्मै  
लोकाय कर्मणे ॥  
इति नु कामयमानः;  
अथाकामयमानः—योऽकामो  
निष्काम आप्तकाम आत्मकामो  
न तस्य प्राणा उत्क्रामन्ति,  
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |  
tadeva saktaḥ saha karmaṇaiti  
liṅgaṃ mano yatra niṣaktamasya |  
prāpyāntaṃ karmaṇastasya  
yatkiñceha karotyayam |  
tasmāllokātpunaraityasmai  
lokāya karmaṇe ||  
iti nu kāmaya mānaḥ;  
athākāmaya mānaḥ—yo'kāmo  
niṣkāma āptakāma ātmakāmo  
na tasya prāṇā utkrāmanti,  
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 - 4 - 6]

तदेष श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।  
 अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ॥ इति ।  
 तद्यथाहिनिर्व्वलयनी वल्मीके मृता प्रत्यस्ता शयीत,  
 एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः  
 प्राणो ब्रह्मैव तेज एव; सोऽहं भगवते सहस्रं  
 ददामीति होवाच जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati ।

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।  
 atha martyo'mṛto bhavatyatra brahma samaśnuta ॥ iti ।  
 tadyathāhinirvlayanī valmīke mṛtā pratyastā śayīta,  
 evamevedaṁ śarīraṁ śete, athāyamaśarīro'mṛtaḥ  
 prāṇo brahmaiva teja eva; so'haṁ bhagavate sahasraṁ  
 dadāmīti hovāca janako vaidehaḥ ॥ 7 ॥

Regarding this there is this verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.' Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (Supreme Self), Brahman, the Light. 'I give you a thousand (cows), sir,' said Janaka, Emperor of Videha. [4 - 4 - 7]

#### 4 - 4 - 8

तदेते श्लोका भवन्ति ।  
 अणुः पन्था विततः पुराणो मां  
 स्पृष्टोऽनुवित्तो मयैव ।  
 तेन धीरा अपियन्ति ब्रह्मविदः  
 स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

tadete ślokā bhavanti |  
 aṇuḥ panthā vitataḥ purāṇo mām  
 sprṣṭo'nuvitto mayaiva |  
 tena dhīrā apiyanti brahmavidāḥ  
 svargaṁ lokamita ūrdhvaṁ vimuktāḥ || 8 ||

Regarding this there are the following verses: The subtle, extensive, ancient way has touched (been reached by) me. (Nay) I have realised it myself. Through that sages—the knowers of Brahman—(also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living). [4 - 4 - 8]

#### 4 - 4 - 9

तस्मिञ्छुकलमुत नीलमाहुः  
 पिङ्गलं हरितं लोहितं च ।  
 एष पन्था ब्रह्मणा हानुवित्तः,  
 तेनैति ब्रह्मवित्पुण्यकृतैजसश्च ॥ ९ ॥

tasmiñchuklamuta nīlamāhuḥ  
 piṅgalaṁ haritaṁ lohitaṁ ca |  
 eṣa panthā brahmaṇā hānuvittaḥ,  
 tenaiti brahmavitpuṇyakṛttaijasaśca || 9 ||

in Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brāhmaṇa (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path. [4 - 4 - 9]



#### 4 - 4 - 10

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।  
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ १० ॥

andhaṃ tamaḥ praviśanti ye'vidyāmupāsate |  
tato bhūya iva te tamo ya u vidyāyāṃ ratāḥ || 10 ||

Into blinding darkness (ignorance) enter those who worship ignorance (rites). Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas). [4 - 4 - 10]

#### 4 - 4 - 11

अनन्दा नाम ते लोका अन्धेन तमसावृताः ।  
तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥ ११ ॥

anandā nāma te lokā andhena tamasāvṛtāḥ |  
tāṃste pretyābhigacchantyavidvāṃso'budho janāḥ || 11 ||

Miserable are those worlds enveloped by (that) blinding darkness (ignorance). To them, after death, go those people who are ignorant and unwise. [4 - 4 - 11]

#### 4 - 4 - 12

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।  
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṃ cedvijānīyādayamasmiti pūruṣaḥ |  
kimicchankasya kāmāya śarīramanusamjvaret || 12 ||

If a man knows the Self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [4 - 4 - 12]

4 - 4 - 13

यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन्संदेह्ये  
गहने प्रविष्टः ।  
स विश्वकृत्, स हि सर्वस्य कर्ता,  
तस्य लोकः, स उ लोक एव ॥ १३ ॥

yasyānuvittaḥ pratibuddha ātmāsmiṁsamdehye  
gahane praviṣṭaḥ |  
sa viśvakṛt, sa hi sarvasya kartā,  
tasya lokaḥ, sa u loka eva || 13 ||

He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body), is the maker of the universe, for he is the maker of all, (all is) his Self, and he again is indeed the Self (of all). [4 - 4 - 13]

4 - 4 - 14

इहैव सन्तोऽथ विद्मस्तद्वयम्,  
न चेदवेदिर्महती विनष्टिः ।  
ये तद्विदुरमृतास्ते भवन्ति,  
अथेतरे दुःखमेवापियन्ति ॥ १४ ॥

ihaiva santo'tha vidmastadvayam,  
na cedavedirmahatī vinaṣṭiḥ |  
ye tadviduramṛtāste bhavanti,  
athetare duḥkhamevāpiyanti || 14 ||

Being in this very body we have somehow known that (Brahman). If not, (I should have been) ignorant, (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone. [4 - 4 - 14]

#### 4 - 4 - 15

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।

ईशानं भूतभव्यस्य, न ततो विजुगुप्सते ॥ १५ ॥

yadaitamanupaśyatyātmānaṁ devamañjasā |

īśānaṁ bhūtabhavyasya, na tato vijugupsate || 15 ||

When a man after (receiving instructions from a teacher) directly realises this effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from it.

[4 - 4 - 15]

#### 4 - 4 - 16

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।

तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

yasmādarvākṣaṁvatsaro'hobhiḥ parivartate |

taddevā jyotiṣāṁ jyotirāyurhopāsate'mṛtam || 16 ||

Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity. [4 - 4 - 16]

#### 4 - 4 - 17

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।

तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasminpañca pañcajanā ākāśaśca pratiṣṭhitaḥ |

tameva manya ātmānaṁ vidvānbrahmāmṛto'mṛtam || 17 ||

That in which the five groups of five and the (subtle) ether are placed, that very Ātman I regard as the immortal Brahman. Knowing (Brahman) I am immortal. [4 - 4 - 17]

#### 4 - 4 - 18

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत  
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।  
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇamuta cakṣuṣaścakśuruta  
śrotrasya śrotram manaso ye mano viduḥ |  
te nicikyurbrahma purāṇamagryam || 18 ||

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [4 - 4 - 18]

#### 4 - 4 - 19

मनसैवानुद्रष्टव्यं, नेह नानास्ति किंचन ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |  
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

#### 4 - 4 - 20

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।  
विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

ekadhaivānudraṣṭavyametadapramayaṃ dhruvam |  
virajaḥ para ākāśādaja ātmā mahāndhruvaḥ || 20 ||

It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant. [4 - 4 - 20]

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।  
 नानुध्यायाद्बहूञ्छब्दान्, वाचो विग्लापनं  
 हि तत् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ ।  
 nānudhyāyādbahūñchabdān, vāco viglāpanaṃ  
 hi tat || iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [4 - 4 - 21]

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣaṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]



तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।  
 तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।  
 तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः  
 समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;  
 नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,  
 सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;  
 एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;  
 सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।  
 tasyaiva syātpadavit, taṁ viditvā na lipyate karmaṇā pāpakena ॥ iti ।  
 tasmādevaṁvicchānto dānta uparatastitikṣuḥ  
 samāhito bhūtvātmanyevātmānaṁ paśyati, sarvamātmānaṁ paśyati;  
 nainaṁ pāpmā tarati, sarvaṁ pāpmānaṁ tarati; nainaṁ pāpmā tapati,  
 sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;  
 eṣa brahmalokaḥ samrāḍ, enaṁ prāpito'sīti hovāca yājñavalkyaḥ;  
 so'haṁ bhagavate videhān dadāmi, māṁ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]



#### 4 - 4 - 24

स वा एष महानज आत्माऽन्नादो वसुदानः;  
विन्दते वसु य एवं वेद ॥ २४ ॥

sa vā eṣa mahānaja ātmā'nnādo vasudānaḥ;  
vindate vasu ya evaṃ veda || 24 ||

That great, birthless Self is the eater of food and the giver of wealth (the fruits of one's work).  
He who knows It as such receives wealth (those fruits). [4 - 4 - 24]

#### 4 - 4 - 25

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म;  
अभयं वै ब्रह्म;  
अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;  
abhayaṃ vai brahma;  
abhayaṃ hi vai brahma bhavati ya evaṃ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite).  
Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.[4 - 4 - 25]

#### 4 - 5 - 1

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः  
 –मैत्रेयी च कात्यायनी च;  
 तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव,  
 स्त्रीप्रजैव तर्हि कात्यायनि;  
 अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

atha ha yājñavalkyasya dve bhārye babhūvatuḥ  
 —maitreyī ca kātyāyanī ca;  
 tayorha maitreyī brahmavādinī babhūva,  
 strīprajñaiḥ tarhi kātyāyani;  
 atha ha yājñavalkyo'nyadvṛttamupākariṣyan || 1 ||

Now Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of these Maitreyī used to discuss Brahman, (while) Kātyāyanī had then an essentially feminine outlook. One day Yājñavalkya, with a view to embracing another life [4 - 5 - 1]

#### 4 - 5 - 2

मैत्रेयीति होवाच याज्ञवल्क्यः,  
 प्रव्रजिष्यन्वा अरे'हमस्मात्स्थानादस्मि,  
 हन्त तेऽनया कत्यायान्यान्तं करवाणीति ॥ २ ॥

maitreyīti hovāca yājñavalkyaḥ,  
 pravrajiṣyanvā are'hamasmāsthānādasmi,  
 hanta te'nayā katyāyānyāntaṁ karavāṇīti || 2 ||

‘Maitreyī, my dear,’ said Yājñavalkya, ‘I am going to renounce this life for monasticism. Allow me to finish between you and Kātyāyanī.’ [4 - 5 - 2]

#### 4 - 5 - 3

सा होवाच मैत्रेयी, यन्नु म इयं भगोः

सर्वा पृथिवी वित्तेन पूर्णा स्यात्, स्यां न्वहं तेनामृताहो३

नेति; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां

जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ३ ॥

sā hovāca maitreyī, yannu ma iyaṃ bhagoḥ

sarvā pṛthivī vittena pūrṇā syāt, syāṃ nvahaṃ tenāmṛtāho3

neti; neti hovāca yājñavalkyaḥ, yathaivopakaraṇavatāṃ

jīvitam tathaiva te jīvitam syāt, amṛtatvasya tu nāśāsti vittaneti || 3 ||

Maitreyī said, ‘Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that, or not?’ ‘No,’ replied Yājñavalkya, ‘your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth.’ [4 - 5 - 3]

#### 4 - 5 - 4

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन  
कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ४ ॥

sā hovāca maitreyī, yenāhaṃ nāmṛtā syāṃ kimahaṃ tena  
kuryām? yadeva bhagavānveda tadeva me brūhīti || 4 ||

Then Maitreyī said, ‘What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).’ [4 - 5 - 4]

स होवाच याज्ञवल्क्यः,  
 प्रिया वै खलु नो भवती सती प्रियमवृधत्,  
 धन्त तर्हि भवत्येतद्व्याख्यास्यामि ते,  
 व्याचक्ष्णस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

sa hovāca yājñavalkyaḥ,  
 priyā vai khalu no bhavatī satī priyamavṛdhat,  
 dhanta tarhi bhavatyetadvyākhyāsyāmi te,  
 vyācakṣāṇasya tu me nididhyāsasveti || 5 ||

Yājñavalkya said, 'You have been my beloved (even before), and you have magnified what is after my heart. If you wish, my dear, I will explain it to you. As I explain it, meditate (upon its meaning).' [4 - 5 - 5]

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति,  
 आत्मनस्तु कामाय पतिः प्रियो भवति ।  
 न वा अरे जायायै कामाय जाया प्रिया भवति,  
 आत्मनस्तु कामाय जाया प्रिया भवति ।  
 न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,  
 आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।  
 न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,  
 आत्मनस्तु कामाय वित्तं प्रियं भवति ।  
 न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,  
 आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।  
 न वा अरे कशत्रस्य कामाय कशत्रं प्रियं भवति,  
 आत्मनस्तु कामाय कशत्रं प्रियं भवति ।  
 न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,  
 आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।  
 न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,  
 आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।  
 न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,  
 आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।  
 न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,  
 आत्मनस्तु कामाय सर्वं प्रियं भवति ।  
 आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो  
 निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे  
 दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patiḥ priyo bhavati,  
 ātmanastu kāmāya patiḥ priyo bhavati |  
 na vā are jāyāyai kāmāya jāyā priyā bhavati,  
 ātmanastu kāmāya jāyā priyā bhavati |  
 na vā are putrāṇām kāmāya putrāḥ priyā bhavanti,  
 ātmanastu kāmāya putrāḥ priyā bhavanti |  
 na vā are vittasya kāmāya vittaṁ priyaṁ bhavati,  
 ātmanastu kāmāya vittaṁ priyaṁ bhavati |  
 na vā are paśūnām kāmāya paśavaḥ priyā bhavanti,  
 ātmanastu kāmāya brahma priyaṁ bhavati |  
 na vā are kśatrasya kāmāya kśatraṁ priyaṁ bhavati,  
 ātmanastu kāmāya kśatraṁ priyaṁ bhavati |  
 na vā are lokānām kāmāya lokāḥ priyā bhavanti,  
 ātmanastu kāmāya lokāḥ priyā bhavanti |  
 na vā are devānām kāmāya devāḥ priyā bhavanti,  
 ātmanastu kāmāya devāḥ priyā bhavanti |  
 na vā are vedānām kāmāya vedāḥ priyā bhavanti,  
 ātmanastu kāmāya bhūtāni priyāṇi bhavanti |  
 na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavati,  
 ātmanastu kāmāya sarvaṁ priyaṁ bhavati |  
 ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo  
 nididhyāsitavyo maitreyi; ātmani khalvare drṣṭe  
 śrute mate vijñāta idaṁ sarvaṁ veditam || 6 ||

He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [4 - 5 - 6]

ब्रह्म तं परादाद्योऽन्यत्रात्मनो  
 ब्रह्म वेद, कशत्रं तं  
 परादाद्योऽन्यत्रात्मनः कशत्रं वेद,  
 लोकास्तं परादुर्योऽन्यत्रात्मनो  
 लोकान्वेद, देवास्तं  
 परादुर्योऽन्यत्रात्मनो देवान्वेद,  
 वेदास्तं परादुर्योऽन्यत्रात्मनो  
 वेदान्वेद, भूतानि तं  
 परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
 सर्वं तं परादाद्योऽन्यत्रात्मनः  
 सर्वं वेद; इदं ब्रह्म,  
 इदं कशत्रम्, इमे लोकाः, इमे देवाः,  
 इमे वेदाः, इमानि भूतानि,  
 इदं सर्वं यदयमात्मा ॥ ७ ॥

brahma taṃ parādādyo'nyatrātmano  
 brahma veda, kśatram taṃ  
 parādādyo'nyatrātmanah kśatram veda,  
 lokāstaṃ parāduryo'nyatrātmano  
 lokānveda, devāstaṃ  
 parāduryo'nyatrātmano devānveda,  
 vedāstaṃ parāduryo'nyatrātmano  
 vedānveda, bhūtāni taṃ  
 parāduryo'nyatrātmano bhūtāni veda,  
 sarvaṃ taṃ parādādyo'nyatrātmanah  
 sarvaṃ veda; idaṃ brahma,  
 idaṃ kśatram, ime lokāḥ, ime devāḥ,  
 ime vedāḥ, imāni bhūtāni,  
 idaṃ sarvaṃ yadayamātmā || 7 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these Vedas, these beings and this all—are the Self. [4 - 5 - 7]

#### 4 - 5 - 8

स यथा दुन्दुभेर्हन्यमानस्य न  
बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,  
दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य  
वा—शब्दो गृहीतः ॥ ८ ॥

sa yathā dundubherhanyamānasya na  
bāhyāñchabdāñchaknuyādgrahaṇāya,  
dundubhestu grahaṇena—dundubhyāghātasya  
vā—śabdo gṛhītaḥ || 8 ||

As when a drum is beaten one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes. [4 - 5 - 8]



#### 4 - 5 - 9

स यथा शङ्खस्य ध्मायमानस्य  
न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,  
शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य  
वा—शब्दो गृहीतः ॥ ९ ॥

sa yathā śaṅkhasya dhmāyamānasya  
na bāhyāñchabdāñchaknuyādgrahaṇāya,  
śaṅkhasya tu grahaṇena—śaṅkhadhmasya  
vā—śabdo gṛhītaḥ || 9 ||

As when a conch is blown one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of blowing. [4 - 5 - 9]

#### 4 - 5 - 10

स यथा वीणायै वाद्यमानायै  
न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,  
वीणायै तु ग्रहणेन—वीणावादस्य  
वा—शब्दो गृहीतः ॥ १० ॥

sa yathā vīṇāyai vādyamānāyai  
na bāhyāñchabdāñchaknuyādgrahaṇāya,  
vīṇāyai tu grahaṇena—vīṇāvādasya  
vā—śabdo gṛhītaḥ || 10 ||

As When a Vīṇā is played on one cannot distinguish its various particular notes, but they are included in the general note of the Vīṇā or in the general sound produced by different kinds, of playing. [4 - 5 - 10]

स यथाद्रैधाग्नेरभ्याहितस्य  
 पृथग्धूमा विनिश्चरन्ति,  
 एवं वा अरेऽस्य महतो भूतस्य  
 निःश्वसितमेतद्यद्ग्वेदो यजुर्वेदः  
 सामवेदोऽथर्वाङ्गिरस इतिहासः  
 पुराणं विद्या उपनिषदः श्लोकाः  
 सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं  
 हुतमाशितं पायितम्, अयं च लोकः,  
 परश्च लोकः, सर्वाणि च भूतानि,  
 अस्यैवैतानि सर्वाणि निःश्वसितानि ॥ ११ ॥

sa yathārdraidhāgnerabhyāhitasya  
 prthagdhūmā viniścaranti,  
 evaṃ vā are'sya mahato bhūtasya  
 niḥśvasitametadyadṛgvedo yajurvedaḥ  
 sāmavedo'tharvāṅgirasa itihāsaḥ  
 purāṇaṃ vidyā upaniṣadaḥ ślokāḥ  
 sūtrāṇyanuvyākhyānāni vyākhyānānīṣṭaṃ  
 hutamāśitaṃ pāyitaṃ, ayaṃ ca lokaḥ,  
 paraśca lokaḥ, sarvāṇi ca bhūtāni,  
 asyaivaitāni sarvāṇi niḥśvasitāni || 11 ||

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgirasa; history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world, and all beings are all (like) the breath of this infinite Reality. They are (like) the breath of this (Supreme Self). [4 - 5 - 11]

स यथा सर्वासामपां समुद्र एकायनम्,  
 एवं सर्वेषां स्पर्शानां त्वगेकायनम्,  
 एवं सर्वेषां गन्धानां नासिकैकायनम्,  
 एवं सर्वेषां रसानां जिह्वैकायनम्,  
 एवं सर्वेषां रूपाणां चक्षुरेकायनम्,  
 एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,  
 एवं सर्वेषां सङ्कल्पानां मन एकायनम्,  
 एवं सर्वासां विद्यानां हृदयमेकायनम्,  
 एवं सर्वेषां कर्मणां हस्तावेकायनम्,  
 एवं सर्वेषामानन्दानामुपस्थ एकायनम्,  
 एवं सर्वेषां विसर्गाणां पायुरेकायनम्,  
 एवं सर्वेषामध्वनां पादावेकायनम्,  
 एवं सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

sa yathā sarvāsāmapāṃ samudra ekāyanam,  
 evaṃ sarveṣāṃ sparśānāṃ tvagekāyanam,  
 evaṃ sarveṣāṃ gandhānāṃ nāsikaikāyanam,  
 evaṃ sarveṣāṃ rasānāṃ jihvaikāyanam,  
 evaṃ sarveṣāṃ rūpāṇāṃ cakṣurekāyanam,  
 evaṃ sarveṣāṃ śabdānāṃ śrotramekāyanam,  
 evaṃ sarveṣāṃ saṅkalpānāṃ mana ekāyanam,  
 evaṃ sarvāsāṃ vidyānāṃ hṛdayamekāyanam,  
 evaṃ sarveṣāṃ karmaṇāṃ hastāvekāyanam,  
 evaṃ sarveṣāmānandānāmupastha ekāyanam,  
 evaṃ sarveṣāṃ visargāṇāṃ pāyurekāyanam,  
 evaṃ sarveṣāmadvhanāṃ pādāvekāyanam,  
 evaṃ sarveṣāṃ vedānāṃ vāgekāyanam || 12<sub>81</sub> ||

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of motion, as the organ of speech is the one goal of all Vedas. [4 - 5 - 12]

### 4 - 5 - 13

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः  
कृत्स्नो रसघन एव, एवं वा  
अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः  
प्रज्ञानघन एव; एतेभ्यो भूतेभ्यः  
समुत्थाय तान्येवानुविनयष्यति,  
न प्रेत्य संजास्तीत्यरे ब्रवीमीति  
होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyaḥ  
kṛtsno rasaghana eva, evaṃ vā  
are'yamātmānantaro'bāhyaḥ kṛtsnaḥ  
prajñānaghana eva; etebhyo bhūtebhyaḥ  
samutthāya tānyevānuvinayaṣyatiti,  
na pretya saṃjāstītyare bravīmīti  
hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [4 - 5 - 13]

सा होवाच मैत्रेयी,  
 अत्रैव मा भगवान्मोहान्तमापीपिपन्,  
 न वा अहमिमं विजानामीति;  
 स होवाच, न वा अरेऽहं मोहं ब्रवीमि,  
 अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ १४ ॥

sā hovāca maitreyī,  
 atraiva mā bhagavānmohāntamāpīpan,  
 na vā ahamimaṃ vijānāmīti;  
 sa hovāca, na vā are'haṃ mohaṃ bravāmi,  
 avināśī vā are'yamātmānucchittidharmā ॥ 14 ॥

Maitreyī said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this.' He said, 'Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.' [4 - 5 - 14]

यत्र हि द्वैतमिव भवति तदितर  
 इतरं पश्यति, तदितर इतरं जिघ्रति,  
 तदितर इतरं रसयते, तदितर  
 इतरमभिवदति, तदितर इतरं शृणोति,  
 तदितर इतरं मनुते, तदितर इतरं  
 स्पृशति, तदितर इतरं विजानाति;  
 यत्र त्वस्य सर्वमात्मैवाभूत्,  
 तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,  
 तत्केन कं रसयेत्, तत्केन कमभिवदेत्,  
 तत्केन कं शृणुयात्, तत्केन कं मन्वीत्  
 तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?  
 येनेदं सर्वं विजानाति तं केन विजानीयात्?  
 स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,  
 अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,  
 असितो न व्यथते, न रिष्यति; विज्ञातारमरे  
 केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,  
 एतावदरे खल्वमृतत्वमिति  
 होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati tadtara  
 itaram paśyati, tadtara itaramjighrati,  
 tadtara itaram rasayate, tadtara  
 itaramabhivadati, tadtara itaram śṛṇoti,  
 tadtara itaram manute, tadtara itaram  
 sprśati, tadtara itaram vijānāti;  
 yatra tvasya sarvamātmaivābhūt,  
 tatkena kaṃ paśyet, tatkena kaṃ jighret,  
 tatkena kaṃ rasayet, tatkena kamabhivadet,  
 tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta  
 tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?  
 yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?  
 sa eṣa neti netyātmā, agrhyo na hi grhyate,  
 aśīryo na hi śīryate, asaṅgo na hi sajyate,  
 asito na vyathate, na riṣyati; vijñātāramare  
 kena vijānīyāt, ityuktānuśāsanāsi maitreyi,  
 etāvadare khalvamṛtatvamiti  
 hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñña-valkya left. [4 - 5 - 15]

अथ वंशः—पौतिमाष्यो गौपवनात्,  
 गौपवनः पौतिमाष्यात्, पौतिमाष्यो गौपवनात्,  
 गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्,  
 कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च  
 गौतमाच्च, गौतमः ॥ १ ॥

atha vaṃśaḥ—pautimāṣyo gaupavanāt,  
 gaupavanaḥ pautimāṣyāt, pautimāṣyo gaupavanāt,  
 gaupavanaḥ kauśikāt, kauśikaḥ kauṇḍinyāt,  
 kauṇḍinyaḥ śāṇḍilyāt, śāṇḍilyaḥ kauśikācca  
 gautamācca, gautamaḥ || 1 ||

Now the line of teachers: Pautimāṣya (received it) from Gaupavana. Gaupavana from another Pautimāṣya. This Pautimāṣya from another Gaupavana. This Gaupavana from Kauśika. Kauśika from Kauṇḍinya. Kauṇḍinya from Śāṇḍilya. Śāṇḍilya from Kauśika and Gautama. Gautama— [4 - 6 - 1]



आग्निवेश्यात्, अग्निवेश्यो गार्ग्यात्,  
 गार्ग्यो गार्ग्यात्, गार्ग्यो गौतमात्,  
 गौतमः सैतवात्, सैतवः पाराशर्यायणात्,  
 पाराशर्यायणो गार्ग्यायणात्,  
 गार्ग्यायण उद्दालकायनात्,  
 उद्दालकायनो जाबालायनात्,  
 जाबालायनो माध्यन्दिनायनात्,  
 माध्यन्दिनायनः सौकरायणात्,  
 सौकरायणः काषायणात्, काषायणः  
 सायकायनात्, सायकायनः  
 कौशिकायनेः, कौशिकायनिः ॥ २ ॥

āgniveśyāt, agniveśyo gārgyāt,  
 gārgyo gārgyāt, gārgyo gautamāt,  
 gautamaḥ saitavāt, saitavaḥ pārāśaryāyaṇāt,  
 pārāśaryāyaṇo gārgyāyaṇāt,  
 gārgyāyaṇa uddālakāyanāt,  
 uddālakāyano jābālāyanāt,  
 jābālāyano mādhyandināyanāt,  
 mādhyandināyanaḥ saukarāyaṇāt,  
 saukarāyaṇaḥ kāṣāyaṇāt, kāṣāyaṇaḥ  
 sāyakāyanāt, sāyakāyanaḥ  
 kauśikāyaneḥ, kauśikāyaniḥ || 2 ||

From Āgniveśya. Āgniveśya from Gārgya. Gārgya from another Gārgya. This Gārgya from another Gautama. This Gautama from Saitava. Saitava from Pārāśaryāyaṇa. Pārāśaryāyaṇa from Gārgyāyaṇa. Gārgyāyaṇa. from Uddālakāyana. Uddālakāyana from Jābālāyana. Jābālāyana from Mādhyandināyana. Mādhyandināyana from Saukarāyaṇa. Saukarāyaṇa from Kāṣāyaṇa. Kāṣāyaṇa from Sāyakāyana. Sāyakāyana from Kauśikāyani. Kauśikāyani— [4 - 6 - 2]

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्,  
 पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्,  
 जातूकर्ण्य आसुरायणाच्च यास्काच्चा,  
 आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः,  
 अउपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्,  
 भारद्वाज आत्रेयात्, आत्रेयो माण्टेः,  
 माण्टिर्गौतमात्, गौतमो गौतमात्,  
 गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः  
 कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्,  
 कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्,  
 विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात्,  
 वत्सनपाद्बाभ्रव पथः सौभरात्, पन्थाः  
 सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस  
 आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्,  
 विश्वरूपस्त्वाष्ट्रोऽविश्वभ्याम्, अश्विनौ दधीच आथर्वणात्,  
 दध्यङ्गुथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः  
 प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्रध्वंसनात्,  
 प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचितेः, विप्रचित्तिर्व्यष्टे, व्यष्टिः  
 सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः  
 परमेष्ठिनः, परमेष्ठी ब्रह्मणो, ब्रह्म स्वयंभु, ब्रह्मणे नमः ॥ ३ ॥

ghṛtakauśikāt, ghṛtakauśikaḥ pārāśaryāyaṇāt,  
 pārāśaryāyaṇaḥ pārāśaryāt, pārāśaryo jātūkarnyāt,  
 jātūkarnya āsurāyaṇācca yāskāccā,  
 āsurāyaṇastraivaṇeḥ, traivaṇiraupajandhaneḥ,  
 aupajandhanirāsuraḥ, āsurirbhāradvājāt,  
 bhāradvāja ātreyaḥ, ātreyo māṇṭeḥ,  
 māṇṭirgautamāt, gautamo gautamāt,  
 gautamo vātsyāt, vātsyaḥ śāṇḍilyāt, śāṇḍilyaḥ  
 kaisoryātkāpyāt, kaisoryaḥ kāpyaḥ kumārahāritāt,  
 kumārahārito gālavāt, gālavo vidarbhīkaunḍinyāt,  
 vidarbhīkaunḍinyo vatsanapāto bābhraṇvāt,  
 vatsanapādbābhraṇva pathaḥ saubharāt,  
 panthāḥ saubharo'yāsyādāṅgirasāt,  
 ayāsyā āṅgiraśa ābhūtestvāṣṭrāt,  
 ābhūtistvāṣṭro viśvarūpāttvāṣṭrāt,  
 viśvarūpastvāṣṭro'vśvibhyām, aśvinau  
 dadhīca ātharvaṇāt, dadhyaññātharvaṇo'tharvaṇo  
 daivāt, atharvā daivo mṛtyoḥ prādhvaṃsanāt,  
 mṛtyuḥ prādhvaṃsanaḥ pradhvaṃsanāt,  
 pradhvaṃsana ekarṣeḥ, ekarṣirvipracitteḥ,  
 vipracittirvyaṣṭe, vyaṣṭiḥ sanāroḥ, sanāruḥ  
 sanātanāt, sanātanāḥ sanagāt, sanagaḥ  
 parameṣṭhinaḥ, parameṣṭhī brahmaṇo,  
 brahma svayaṃbhu, brahmaṇe namaḥ || 3 || 288

From Ghṛtakauśika. Ghṛtakauśika from Pārāśaryāyaṇa. Pārāśaryāyaṇa from Pārāśarya. Pārāśarya from Jātūkarṇya. Jātūkarṇya from Āsurāyaṇa and Yāska. Āsurāyaṇa from Traivaṇi. Traivaṇi from Aupajandhani. Aupajandhani from Āsuri. Āsuri from Bhāradvāja. Bhāradvāja from Ātreya. Ātreya from Māṇṭi. Māṇṭi from Gautama. Gautama from another Gautama. This Gautama from Vātsya. Vātsya from Śāṇḍilya. Śāṇḍilya from Kaiśorya Kāpya. Kaiśorya Kāpya from Kumārahārta. Kumārahārta from Gālava. Gālava from Vidarbhīkaunḍinya. He from Vatsanapāt Bābhra. He from Pathin Saubhara. He from Ayāsyā Āṅgīrasa. He from Ābhūti Tvāṣṭra. He from Viśvarūpa Tvāṣṭra. He from the two Aśvins. The Aśvins from Dadhyac Ātharvaṇa. He from Atharvan Daiva. He from Mr̥tyu Prādhvaṃsana. He from Pradhvaṃsana. Pradhvaṃsana from Ekarṣi. Ekarṣi from Viprachitti. Viprachitti from Vyaṣṭi. Vyaṣṭi from Sanāru. Sanāru from Sanātana. Sanātana from Sanaga. Sanaga from Parameṣṭhin (Virāj). Parameṣṭhin from Brahman (Hiraṇyagarbha). Brahman is self-born. Salutation to Brahman.! [4 - 6 - 3]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

# **CHAPTER 5**

***15 Sections***

***30 Verses***

ॐ । पूर्णमदः पूर्णमिदं  
 पूर्णात्पूर्णमुदच्यते ।  
 पूर्णस्य पूर्णमादाय  
 पूर्णमेवावशिष्यते ॥  
 ॐ खं ब्रह्म ।  
 खं पुराणम्; वायुरं खम् इति  
 ह स्माह कौरव्यायणीपुत्रः;  
 वेदो'यं ब्राह्मणा विदुः;  
 वेदैनेन यद्वेदितव्यम् ॥ १ ॥

om | pūrṇamadaḥ pūrṇamidaṁ  
 pūrṇātpūrṇamudacyate |  
 pūrṇasya pūrṇamādāya  
 pūrṇamevāvaśiṣyate ||  
 om khaṁ brahma |  
 khaṁ purāṇam; vāyuraṁ kham iti  
 ha smāha kauravyāyaṇīputraḥ;  
 vedo'yaṁ brāhmaṇā viduḥ;  
 vedainena yadveditavyam || 1 ||

Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. [5 - 1 - 1]

त्रयाः प्राजापत्याः  
 प्रजापतौ पितरि ब्रह्मचर्यमूषुः  
 —देवा मनुष्या असुराः;  
 उषित्वा ब्रह्मचर्यं देवा ऊचुः,  
 ब्रवीतु नो भवानिति;  
 तेभ्यो हैतदक्षरमुवाच द इति;  
 व्यज्ञासिष्टाऽ इति; व्यज्ञासिष्मेति होचुः,  
 दाम्यतेति न आत्थेति; ओमिति होवाच,  
 व्यज्ञासिष्टेति ॥ १ ॥

trayāḥ prājāpatyāḥ  
 prajāpatau pitari brahmacaryamūṣuḥ  
 —devā manuṣyā asurāḥ;  
 uṣitvā brahmacaryaṁ devā ūcuḥ,  
 bravītu no bhavāniti;  
 tebhyo haitadakśaramuvāca da iti;  
 vyajñāsiṣṭāḥ3 iti; vyajñāsiṣmeti hocuḥ,  
 dāmyateti na āttheti; oṁiti hovāca,  
 vyajñāsiṣṭeti || 1 ||

Three classes of Prajāpati's sons lived a life of continence with their father, Prajāpati (Virāj)—the gods, men and Asuras. The gods, on the completion of their term, said, 'Please instruct us.' He told them the syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Control yourselves.' (He) said, 'Yes, you have understood.' [5 - 2 - 1]

अथ हैनं मनुष्या ऊचुः,  
 ब्रवीतु नो भवानिति;  
 तेभ्यो हैतदेवाकशरमुवाच द इति;  
 व्यज्ञासिष्टा<sup>3</sup> इति; व्यज्ञासिष्मेति होचुः,  
 दत्तेति न आत्थेति;  
 ओमिति होवाच, व्यज्ञासिष्टेति ॥ ३ ॥

atha hainaṃ manuṣyā ūcuḥ,  
 bravītu no bhavāniti;  
 tebhyo haitadevākśaramuvāca da iti;  
 vyajñāsiṣṭā<sup>3</sup> iti; vyajñāsiṣṃeti hocuḥ,  
 datteti na āttheti;  
 omīti hovāca, vyajñāsiṣṭeti || 2 ||

Then the men said to him, 'Please instruct us.' He told them the same syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Give.' (He) said, 'Yes, you have understood.' [5 - 2 - 2]

अथ हैनमसुरा ऊचुः,  
 ब्रवीतु नो भवानिति;  
 तेभ्यो हैतदेवाकशरमुवाच द इति;  
 व्यज्ञासिष्टा<sup>3</sup> इति; व्यज्ञासिष्मेति होचुः,  
 दयध्वमिति न आत्थेति; ओमिति होवाच,  
 व्यज्ञासिष्टेति; तदेतदेवैषा दैवी  
 वागनुवदति स्तनयित्नुर् द द द  
 इति—दाम्यत दत्त दयध्वमिति;  
 तदेतत्त्रयं शिक्शेत्—दमं  
 दानं दयामिति ॥ ३ ॥

atha hainamasurā ūcuḥ,  
 bravītu no bhavāniti;  
 tebhyo haitadevākśaramuvāca da iti;  
 vyajñāsiṣṭā<sup>3</sup> iti; vyajñāsiṣmeti hocuḥ,  
 dayadhvamiti na āttheti; oṃiti hovāca,  
 vyajñāsiṣṭeti; tadetadevaiṣā daivī  
 vāganuvadati stanayitnur da da da  
 iti—dāmyata datta dayadhvamiti;  
 tadetattrayaṃ śikṣet—damaṃ  
 dānaṃ dayāmiti || 3 ||

Then the Asuras said to him, 'Please instruct us.' He told them the same syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: 'Have compassion.' (He) said, 'Yes, you have understood.' That very thing is repeated by the heavenly voice, the cloud, as 'Da,' 'Da,' 'Da': 'Control yourselves,' 'Give,' and 'Have compassion.' Therefore one should learn these three—self-control, charity and compassion. [5 - 2 - 3]



एष प्रजापतिर्यद्धृदयम्;  
 एतद्ब्रह्म; एतत्सर्वम्;  
 तदेतत्त्र्यक्षरम्—हृदयमिति;  
 हृ इत्येकमक्षरम्;  
 अभिहरन्त्यस्मै स्वाश्चान्ये च  
 य एवं वेद; द इत्येकमक्षरम्;  
 ददत्यस्मै स्वाश्चान्ये च य एवं वेद;  
 यमित्येकमक्षरम्;  
 एति स्वर्गं लोकं य एवं वेद ॥ १ ॥

eṣa prajāpatiryaaddhṛdayam;  
 etadbrahma; etatsarvam;  
 tadetattṛyakṣaram—hṛdayamiti;  
 hṛ ityekamakṣaram;  
 abhiharantyaśmai svāścānye ca  
 ya evaṃ veda; da ityekamakṣaram;  
 dadatyāśmai svāścānye ca ya evaṃ veda;  
 yamityekamakṣaram;  
 eti svargaṃ lokaṃ ya evaṃ veda || 1 ||

This is Prajāpati—this heart (intellect). It is Brahman, it is everything. ‘Hṛdaya’ (heart) has three syllables. ‘Hṛ’ is one syllable. To him who knows as above, his own people and others bring (presents). ‘Da’ is another syllable. To him who knows as above, his own people and others give (their powers). ‘Ya’ is another syllable. He who knows as above goes to heaven.  
 [5 - 3 - 1]

तद्वै तदेतदेव तदास—सत्यमेव;  
 स यो हैतं महद्यक्षं  
 प्रथमजं वेद सत्यं ब्रह्मेति,  
 जयतीमाँल्लोकान्; जित इन्न्वसावसत्,  
 य एवमेतं महद्यक्षं प्रथमजं  
 वेद सत्यं ब्रह्मेति;  
 सत्यं ह्येव ब्रह्म ॥ 1 ॥

tadvai tadetadeva tadāsa—satyameva;  
 sa yo haitaṃ mahadyakṣaṃ  
 prathamajaṃ veda satyaṃ brahmeti,  
 jayatīmāṃllokān; jita innvasāvasat,  
 ya evametaṃ mahadyakṣaṃ prathamajaṃ  
 veda satyaṃ brahmeti;  
 satyaṃ hyeva brahma ॥ 1 ॥

That (intellect-Brahman) was but this—Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes nonexistent—he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman.[5 - 4 - 1]

अप एवेदमग्र आसुः, ता आपः  
 सत्यमसृजन्त, सत्यं ब्रह्म,  
 ब्रह्म प्रजापतिम्, प्रजापतिर्देवान्;  
 ते देवाः सत्यमेवोपासते;  
 तदेतत्त्र्यक्षरम्—सत्यमिति;  
 स इत्येकमक्षरम्, तीत्येकमक्षरम्,  
 यमित्येकमक्षरं; प्रथमोत्तमे  
 अक्षरे सत्यम्, मध्यतोऽनृतम्,  
 तदेतदनृतमुभयतः  
 सत्येन परिगृहीतम्, सत्यभूयमेव भवति;  
 नैनं विद्वांसमनृतं हिनस्ति ॥ १ ॥

apa evedamagra āsuḥ, tā āpaḥ  
 satyamasṛjanta, satyaṁ brahma,  
 brahma prajāpatim, prajāpatirdevān;  
 te devāḥ satyamevopāsate;  
 tadetattṛyakṣaram—satyamiti;  
 sa ityekamakṣaram, tītyekamakṣaram,  
 yamityekamakṣaram; prathamottame  
 akṣare satyam, madhyato'nṛtam,  
 tadetadanṛtamubhayataḥ  
 satyena parigrhītm, satyabhūyameva bhavati;  
 nainaṁ vidvāṃsamanṛtaṁ hinasti || 1 ||

This (universe) was but water (liquid oblations connected with sacrifices) in the beginning. That water produced Satya. Satya is Brahman. Brahman (produced) Prajāpati, and Prajāpati the gods. Those gods meditate upon Satya. This (name) 'Satya' consists of three syllables: 'Sa' is one syllable, 'Tī' is another syllable, and 'Ya' is the third syllable. The first and last syllables are truth. In the middle is untruth. This untruth is enclosed on either side by truth. (Hence) there is a preponderance of truth. One who knows as above is never hurt by untruth. [5 - 5 - 1] 296

तद्यत्तत्सत्यमसौ स आदित्यः—य  
 एष एतस्मिन्मण्डले पुरुषः,  
 यश्चायं दक्षिणेऽक्षान्पुरुषः;  
 तावेतावन्योन्यस्मिन् प्रतिष्ठितौ;  
 रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः,  
 प्राणैरयममुष्मिन्;  
 स यदोत्क्रमिष्यन्भवति  
 शुद्धमेवैतन्मण्डलं पश्यति;  
 नैनमेते रश्मयः प्रत्यायन्ति ॥ ३ ॥

tadyattatsatyamasau sa ādityaḥ—ya  
 eṣa etasminmaṇḍale puruṣaḥ,  
 yaścāyaṃ dakṣiṇe'kṣānpuruṣaḥ;  
 tāvetāvanyonyasmin pratiṣṭhitau;  
 raśmibhireṣo'sminpratiṣṭhitaḥ,  
 prāṇairayamamuṣmin;  
 sa yadotkramiṣyanbhavati  
 śuddhamevaitanmaṇḍalaṃ paśyati;  
 nainamete raśmayāḥ pratyāyanti || 2 ||

That which is Satya is that sun—the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him.[5 - 5 - 2]

य एष एतस्मिन्मण्डले  
 पुरुषस् तस्य भूरिति शिरः;  
 एकं शिरः, एकमेतदक्षरम्;  
 भुव इति बाहू, द्वौ बाहू,  
 द्वे एते अक्षरे; स्वरिति प्रतिष्ठा;  
 द्वे प्रतिष्ठे, द्वे एते अक्षरे;  
 तस्योपनिषदहरिति; हन्ति  
 पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

ya eṣa etasminmaṇḍale  
 puruṣas tasya bhūriti śiraḥ;  
 ekaṁ śiraḥ, ekametadakṣaram;  
 bhuva iti bāhū, dvau bāhū,  
 dve ete akṣare; svariti pratiṣṭhā;  
 dve pratiṣṭhe, dve ete akṣare;  
 tasyopaniṣadahariti; hanti  
 pāpmānaṁ jahāti ca ya evaṁ veda || 3 ||

Of this being who is in the solar orb, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Ahar.' He who knows as above destroys and shuns evil. [5 - 5 - 3]

योऽयं दक्षिणेऽक्षान्पुरुषस्तस्य  
 भूरिति शिरः; एकं शिर,  
 एकमेतदक्षरम्; भुव इति बाहू;  
 द्वौ बाहू, द्वे एते अक्षरे;  
 स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे,  
 द्वे एते अक्षरे; तस्योपनिषदहमितिः  
 हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥

yo'yaṃ dakṣiṇe'kṣānpuruṣastasya  
 bhūriti śiraḥ; ekaṃ śira,  
 ekametadakṣaram; bhuva iti bāhū;  
 dvau bāhū, dve ete akṣare;  
 svariti pratiṣṭhā; dve pratiṣṭhe,  
 dve ete akṣare; tasyopaniṣadahaṃitiḥ  
 hanti pāpmānaṃ jahāti ca ya evaṃ veda || 4 ||

Of this being who is in the right eye, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Aham.' He who knows as above destroys and shuns evil. [5 - 5 - 4]

मनोमयोऽयं पुरुषो  
 भाःसत्यस्तस्मिन्नन्तर्हृदये,  
 यथा व्रीहिर्वा यवो वा;  
 स एष सर्वस्य सर्वस्येशानः,  
 सर्वस्याधिपतिः, सर्वमिदं  
 प्रशास्ति यदिदं किञ्च ॥ २ ॥  
 इति षष्ठं ब्राह्मणम् ॥

manomayo'yaṃ puruṣo  
 bhāḥsatyastasminnantarhṛdaye,  
 yathā vrīhīrvā yavo vā;  
 sa eṣa sarvasya sarvasyeśānaḥ,  
 sarvasyādhīpatiḥ, sarvamiḍaṃ  
 praśāsti yadidaṃ kiñca || 1 ||  
 iti ṣaṣṭhaṃ brāhmaṇam ||

This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is.  
 [5 - 6 - 1]

विद्युद् ब्रह्मेत्याहुः; विदानाद्विद्युत्;  
 विद्यत्येनं पाप्मनो य एवं वेद  
 विद्युद्ब्रह्मेति; विद्युद्ध्येव ब्रह्म ॥ २ ॥  
 इति सप्तमं ब्राह्मणम् ॥

vidyud brahmetyāhuḥ; vidānādvidyut;  
 vidyatyenam pāpmano ya evaṃ veda  
 vidyudbrahmeti; vidyuddhyeva brahma || 1 ||  
 iti saptamaṃ brāhmaṇam ||

They say lightning is Brahman. It is called lightning (Vidyut) because it scatters (darkness). He who knows it as such—that lightning is Brahman—scatters evils (that are ranged against) him, for lightning is indeed Brahman. [5 - 7 - 1]



वाचं धेनुमुपासीत;  
 तस्याश्चत्वारः स्तनाः—स्वाहाकारो  
 वषट्कारो हन्तकारः स्वधाकारः;  
 तस्यै द्वौ स्तनौ देवा  
 उपजीवन्ति—स्वाहाकारं च  
 वषट्कारं च, हन्तकारं मनुष्याः,  
 स्वधाकारं पितरः;  
 तस्याः प्राण ऋषभः, मनो वत्सः ॥ १ ॥

vācam dhenumupāsita;  
 tasyāścatvāraḥ stanāḥ—svāhākāro  
 vaṣaṭkāro hantakāraḥ svadhākāraḥ;  
 tasyai dvau stanau devā  
 upajīvanti—svāhākāraṃ ca  
 vaṣaṭkāraṃ ca, hantakāraṃ manuṣyāḥ,  
 svadhākāraṃ pitarāḥ;  
 tasyāḥ prāṇa ṛṣabhaḥ, mano vatsaḥ || 1 ||

One should meditate upon speech (the Vedas) as a cow (as it were). She has four teats—the sounds ‘Svāhā,’ ‘Vaṣaṭ,’ ‘Hanta’ and ‘Svadhā.’ The gods live on two of her teats—the sounds ‘Svāhā’ and ‘Vaṣaṭ,’ men on the sound ‘Hanta,’ and the Manes on the sound ‘Svadhā.’ Her bull is the vital force, and her calf the mind. [5 - 8 - 1]

अयमाग्निर्वैश्वानरो योऽयमन्तः  
 पुरुषे, येनेदमन्नं पच्यते  
 यदिदमद्यते;  
 तस्यैष घोषो भवति  
 यमेतत्कर्णावपिधाय शृणोति;  
 स यदोत्क्रमिष्यन्भवति  
 नैनं घोषं शृणोति ॥ १ ॥

ayamāgnirvaiśvānaro yo'yamantaḥ  
 puruṣe, yenedamannaṃ pacyate  
 yadidamadyate;  
 tasyaiṣa ghoṣo bhavati  
 yametatkarnāvapidhāya śṛṇoti;  
 sa yadotkramiṣyanbhavati  
 nainaṃ ghoṣaṃ śṛṇoti || 1 ||

This fire that is within a man and digests the food that is eaten, is Vaiśvānara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.[5 - 9 - 1]

यदा वै पुरुषोऽस्माल्लोकात्प्रैति  
 स वायुमागच्छति;  
 तस्मै स तत्र विजिहीते यथा  
 रथचक्रस्य खं, तेन स ऊर्ध्व आक्रमते;  
 स आदित्यमागच्छति, तस्मै स तत्र  
 विजिहीते यथालम्बरस्य खम्,  
 तेन स ऊर्ध्व आक्रमते;  
 स चन्द्रमसमागच्छति,  
 तस्मै स तत्र विजिहीते यथा दुन्दुभेः  
 खं, तेन स ऊर्ध्व आक्रमते;  
 स लोकमागच्छत्यशोकमहिमं,  
 तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥

yadā vai puruṣo'smāllokātpraitī  
 sa vāyumāgacchati;  
 tasmai sa tatra vijihīte yathā  
 rathacakrasya khaṃ,  
 tena sa ūrdhva ākramate;  
 sa ādityamāgacchati, tasmai sa tatra  
 vijihīte yathālambarasya kham,  
 tena sa ūrdhva ākramate;  
 sa candramasamāgacchati,  
 tasmai sa tatra vijihīte yathā dundubheḥ  
 khaṃ, tena sa ūrdhva ākramate;  
 sa lokamāgacchatyaśokamahimaṃ,  
 tasminvasati śāśvatīḥ samāḥ || 1 ||

When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years.[5 - 10 - 1]

एतद्वै परमं तपो  
 यद्व्याहितस्तप्यते, परमं  
 हैव लोकं जयति य एवं वेद;  
 एतद्वै परमं  
 तपो यं प्रेतमरण्यं हरन्ति;  
 परमं हैव लोकं जयति  
 य एवं वेद; एतद्वै परमं  
 तपो यं प्रेतमग्नावभ्यादधति,  
 परमं हैव लोकं जयति  
 य एवं वेद ॥ १ ॥

etadvai paramaṁ tapo  
 yadvyāhitastapyate, paramaṁ  
 haiva lokaṁ jayati ya evaṁ veda;  
 etadvai paramaṁ  
 tapo yaṁ pretamaranyaṁ haranti;  
 paramaṁ haiva lokaṁ jayati  
 ya evaṁ veda; etadvai paramaṁ  
 tapo yaṁ pretamagnāvabhyādadhati,  
 paramaṁ haiva lokaṁ jayati  
 ya evaṁ veda || 1 ||

This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is placed in the fire. He who knows as above wins an excellent world.

[5 - 11 - 1]

अन्नं ब्रह्मेत्येक आहुः तन्न तथा,  
 पूयति वा अन्नमृते प्राणात्;  
 प्राणो ब्रह्मेत्येक आहुः, तन्न तथा,  
 शुष्यति वै प्राण ऋतेऽन्नात्;  
 एतं ह त्वेव देवते एकधाभूयं  
 भूत्वा परमतां गच्छतः;  
 तद्ध स्माह प्रातृदः पितरम्,  
 किञ्च स्विदेवैव विदुषं साधु कुर्याम्,  
 किमेवास्मा असाधु कुर्यामिति;  
 स ह स्माह पाणिना, मा प्रातृद,  
 कस्तत्त्वेनयोरेकधाभूयं भूत्वा  
 परमतां गच्छतीति;  
 तस्मा उ हैतदुवाच वीति; अन्नं वै वि,  
 अन्नं हीमानि सर्वाणि भूतानि विष्टानि;  
 रमिति; प्राणो वै रम्, प्राणो हीमानि  
 सर्वाणि भूतानि रमन्ते;  
 सर्वाणि ह वा अस्मिन् भूतानि विशन्ति,  
 सर्वाणि भूतानि रमन्ते, य एवं वेद ॥ ९ ॥

annaṃ brahmetyeka āhuḥ tanna tathā,  
 pūyati vā annamṛte prāṇāt;  
 prāṇo brahmetyeka āhuḥ, tanna tathā,  
 śuṣyati vai prāṇa ṛte'nnāt;  
 ete ha tveva devate ekadhābhūyaṃ  
 bhūtvā paramatāṃ gacchataḥ;  
 taddha smāha prāṭṛdaḥ pitaram,  
 kiama svidewaivama viduṣe sādhu kuryāma,  
 kimevāsmā asādhu kuryāmiti;  
 sa ha smāha paṇinā, mā prāṭṛda,  
 kastvenayorekadhābhūyaṃ bhūtvā  
 paramatāṃ gacchatīti;  
 tasmā u haitaduvāca vīti; annaṃ vai vi,  
 anne hīmaṇi sarvaṇi bhūtāni viṣṭāni;  
 ramiti; prāṇo vai ram, prāṇe hīmaṇi  
 sarvaṇi bhūtāni ramante;  
 sarvaṇi ha vā asmin bhūtāni viśanti,  
 sarvaṇi bhūtāni ramante, ya evaṃ veda ॥ १० ॥

Some say that food is Brahman. It is not so, for food rots without the vital force. Others say that the vital force is Brahman. It is not so, for the vital force dries up without food. But these two deities being united attain their highest. So Prātrda said to his father, 'What good indeed can I do to one who knows like this, and what evil indeed can I do to him either? The father, with a gesture of the hand, said, 'Oh, no, Prātrda, for who would attain his highest by being identified with them?' Then he said to him this: 'It is "Vi." Food is "Vi," for all these creatures rest on food. It is "Ram." The vital force is "Ram," for all these creatures delight if there is the vital force.' On him who knows as above all creatures rest, and in him all creatures delight. [5 - 12 - 1]

### 5 - 13 - 1

उक्थम्; प्राणो वा उक्थम्,  
प्राणो हीदं सर्वमुत्थापयति;  
उद्धास्माधस्मादुक्थविद्वीरस्तिष्ठति,  
उक्थस्य सायुज्यं सलोकतां जयति,  
य एवं वेद ॥ १ ॥

uktham; prāṇo vā uktham,  
prāṇo hīdaṃ sarvamuṭthāpayati;  
uddhāsmādhasmādukthavidvīrastīṣṭhati,  
ukthasya sāyujyaṃ salokatāṃ jayati,  
ya evaṃ veda || 1 ||

(One should meditate upon the vital force as) the Uktha (a hymn of praise). The vital force is the Uktha, for it raises this universe. From him who knows as above rises a son who is a knower of the vital force, and he achieves union with and abode in the same world as the Uktha. [5 - 13 - 1]

यजुः; प्राणो वै यजुः,  
 प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते;  
 युज्यन्ते हास्मै सर्वाणि  
 भूतानि श्रैष्ठ्याय, यजुषः  
 सायुज्यं सलोकतां जयति,  
 य एवं वेद ॥ २ ॥

yajuḥ; prāṇo vai yajuḥ,  
 prāṇe hīmāni sarvāṇi bhūtāni yujyante;  
 yujyante hāsmāi sarvāṇi  
 bhūtāni śraiṣṭhyāya, yajuṣaḥ  
 sāyujyaṃ salokatāṃ jayati,  
 ya evaṃ veda || 2 ||

(One should meditate upon the vital force as) the Yajus. The vital force is the Yajus, for all these beings are joined with one another if there is the vital force. All beings are joined for the eminence of him who knows as above, and he achieves union with and abode in the same world as the Yajus (vital force). [5 - 13 - 2]

साम; प्राणो वै साम,  
 प्राणे हीमानि सर्वाणि भूतानि  
 सम्यञ्चि; सम्यञ्चि हास्मै  
 सर्वाणि भूतानि, श्रैष्ठ्याय कल्पन्ते,  
 साम्नः सायुज्यं सलोकतां जयति,  
 य एवं वेद ॥ ३ ॥

sāma; prāṇo vai sāma,  
 prāṇe hīmāni sarvāṇi bhūtāni  
 samyañci; samyañci hāsmāi  
 sarvāṇi bhūtāni, śraiṣṭhyāya kalpante,  
 sāmnaḥ sāyujyaṃ salokatāṃ jayati,  
 ya evaṃ veda || 3 ||

(One should meditate upon the vital force as) the Sāman. The vital force is the Sāman, for all these beings are united if there is the vital force. For him who knows as above all beings are united, and they succeed in bringing about his eminence, and he achieves union with and abode in the same world as the Sāman. [5 - 13 - 3]



कशत्रम्; प्राणो वै कशत्रम्,  
 प्राणो हि वै कशत्रम्,  
 त्रायते हैनं प्राणः कशणितोः;  
 प्र कशत्रमत्रमप्नोति,  
 कशत्रस्य सायुज्यं सलोकतां जयति,  
 य एवं वेद ॥ ४ ॥

kśatram; prāṇo vai kśatram,  
 prāṇo hi vai kśatram,  
 trāyate hainaṃ prāṇaḥ kśaṇitoḥ;  
 pra kśatramatramapnoti,  
 kśatrasya sāyujyaṃ salokatāṃ jayati,  
 ya evaṃ veda || 4 ||

(One should meditate upon the vital force as) the Kṣatra. The vital force is the Ksatra, for it is indeed the Kṣatra. Hie vital force protects the body from wounds. He who knows as above attains this Kṣatra (vital force) that has no other protector, and achieves union with and abode in the same world as the Kṣatra. [5 - 13 - 4]

भूमिरन्तरिक्षं द्यौरित्यष्टावक्शराणि;  
 अष्टाक्शरं ह वा एकं गायत्र्यै पदम्,  
 एतदु हैवास्या एतत्;  
 स यावदेषु त्रिषु लोकेषु तावद्ध जयति  
 योऽस्या एतदेवं पदं वेद ॥ १ ॥

bhūmirantarikṣaṃ dyaurityaṣṭāvakṣarāṇi;  
 aṣṭākṣaraṃ ha vā ekaṃ gāyatryai padam,  
 etadu haivāsyā etat;  
 sa yāvadeṣu triṣu lokeṣu tāvaddha jayati  
 yo'syā etadevaṃ padaṃ veda || 1 ||

‘Bhūmi’ (the earth), ‘Antarikṣa’ (sky) and ‘Dyaus’ (heaven) make eight syllables, and the first foot of the Gāyatri has eight syllables. So the above three worlds constitute the first foot of the Gāyatri. He who knows the first foot of the Gāyatri to be such wins as much as there is in those three worlds. [5 - 14 - 1]

ऋचो यजूंषि सामानीत्यष्टावक्शराणि;  
 अष्टाक्शरं ह वा एकं गायत्र्यै पदम्;  
 एतदु हैवास्या एतत्;  
 स यावतीयं त्रयी विद्या तावद्ध जयति  
 योऽस्या एतदेवं पदं वेद ॥ २ ॥

ṛco yajūṃṣi sāmānītyaṣṭāvakśarāṇi;  
 aṣṭākśaram ha vā ekaṃ gāyatryai padam;  
 etadu haivāsyā etat;  
 sa yāvatīyaṃ trayī vidyā tāvaddha jayati  
 yo'syā etadevaṃ padaṃ veda || 2 ||

‘Ṛcaḥ,’ ‘Yajūṃṣi’ and ‘Sāmāni’ make eight syllables, and the second foot of the Gāyatrī has eight syllables. So the above three Vedas constitute the second foot of the Gāyatrī. He who knows the second foot of the Gāyatrī to be such wins as much as that treasury of knowledge, the three Vedas, has to confer. [5 - 14 - 2]

प्राणोऽपानो व्यान इत्यष्टावक्शराणि;  
 अष्टाक्षरं ह वा एकं गायत्र्यै पदम्;  
 एतदु हैवास्या एतत्;  
 स यावदिदं प्राणि तावद्ध जयति  
 योऽस्या एतदेवं पदं वेद;  
 अथास्या एतदेव तुरीयं दर्शतं  
 पदं परोरजा य एष तपति;  
 यद्वै चतुर्थं तत्तुरीयम्;  
 दर्शतं पदमिति ददृश इव ह्येष;  
 परोरजा इति सर्वमु ह्येवैष रज  
 उपर्युपरि तपति; एवं हैव श्रिया  
 यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ३ ॥

prāṇo'pāno vyāna ityaṣṭāvakśarāṇi;  
 aṣṭākśaram ha vā ekaṁ gāyatryai padam;  
 etadu haivāsyā etat;  
 sa yāvadidaṁ prāṇi tāvaddha jayati  
 yo'syā etadevaṁ padaṁ veda;  
 athāsyā etadeva turīyaṁ darśataṁ  
 padaṁ parorajā ya eṣa tapati;  
 yadvai caturthaṁ tatturīyam;  
 darśataṁ padamiti dadṛśa iva hyeṣa;  
 parorajā iti sarvamu hyevaiṣa raja  
 uparyupari tapati; evaṁ haiva śriyā  
 yaśasā tapati yo'syā etadevaṁ padaṁ veda || 3 ||

‘Prāṇa,’ ‘Apāna’ and ‘Vyāna’ make eight syllables, and the third foot of the Gāyatrī has eight syllables. So the above three forms of the vital force constitute the third foot of the Gāyatri. He who knows the third foot of the Gāyatrī to be such wins all the living beings that are in the universe. Now its Turīya, apparently visible, supramundane foot is indeed this—the sun that shines. ‘Turīya’ means the fourth. ‘Apparently visible foot,’ because he is seen, as it were. ‘Supramundane,’ because he shines on the whole universe as its overlord. He who knows the fourth foot of the Gāyatrī to be such shines in the same way with splendour and fame. [5 - 14 - 3]

सैषा गायत्र्येतस्मिंस्तुरीये  
 दर्शते पदे परोरजसि प्रतिष्ठिता;  
 तद्वै तत्सत्ये प्रतिष्ठितं;  
 चक्षुर्वै सत्यम्, चक्षुर्हि वै सत्यम्;  
 तस्माद्यदिदानीं द्वौ  
 विवदमानावेयाताम्, अहमदर्शम्,  
 अहमश्रौषमिति, य एवं  
 ब्रूयादहमदर्शमिति,  
 तस्मा एव श्रद्दध्याम;  
 तद्वै तत्सत्यं बले प्रतिष्ठितम्;  
 प्राणो वै बलम्, तत्प्राणे प्रतिष्ठितम्;  
 तस्मादाहुर्बलं सत्यादोगीय इति;  
 एवं वेषा गायत्र्यध्यात्मं प्रतिष्ठिता;  
 सा हैषा गयांस्तत्रे; प्राणा वै गयाः,  
 तत्प्राणांस्तत्रे; तद्यद्गयांस्तत्रे  
 तस्माद्गायत्री नाम; स यामेवामूं  
 सावित्रीमन्वाह, एषैव सा;  
 स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥ ४ ॥

saiṣā gāyatryetasmiṁsturiye  
 darśate pade parorajasi pratiṣṭhitā;  
 tadvai tatsatye pratiṣṭhitam;  
 cakśurvai satyam, cakśurhi vai satyam;  
 tasmādyadidānīm dvau  
 vivadamānāveyātām, ahamadarśam,  
 ahamaśrauṣamiti, ya evaṁ  
 brūyādahamadarśamiti,  
 tasmā eva śraddadhyāma;  
 tadvai tatsatyaṁ bale pratiṣṭhitam;  
 prāṇo vai balam, tatprāṇe pratiṣṭhitam;  
 tasmādāhurbalaṁ satyādogīya iti;  
 evaṁ veṣā gāyatryadhyātmaṁ pratiṣṭhitā;  
 sā haiṣā gayāṁstatre; prāṇā vai gayāḥ,  
 tatprāṇāṁstatre; tadyadgayāṁstatre  
 tasmādgāyatrī nāma; sa yāmevāmūṁ  
 sāvitṛīmanvāha, eṣaiva sā;  
 sa yasmā anvāha tasya prāṇāṁstrāyate ॥ 4 ॥

That Gāyatrī rests on this fourth, apparently visible, supramundane foot. That again rests on truth. The eye is truth, for the eye is indeed truth. Therefore if even to-day two persons come disputing, one saying, 'I saw it,' and another, 'I heard of it,' we believe him only who says, 'I saw it.' That truth rests on strength. The vital force is strength. (Hence) truth rests on the vital force. Therefore they say strength is more powerful than truth. Thus the Gāyatrī rests on the vital force within the body. That Gāyatrī saved the Gayas. The organs are the Gayas; so it saved the organs. Now, because it saved the organs, therefore it is called the Gāyatrī. The Sāvitrī that the teacher communicates to the pupil is no other than this. It saves the organs of him to whom it is communicated. [5 - 14 - 4]

तां हैतामेके  
 सावित्रीमनुष्टुभमन्वाहुः;  
 वागनुष्टुप्, एतद्वाचमनुब्रूम  
 इति; न तथा कुर्यात्;  
 गायत्रीमेव सावित्रीमनुब्रूयात्;  
 यदि ह वा अप्येवंविद्बह्विव  
 प्रतिगृह्णाति, न हैव तद्गायत्र्या  
 एकंचन पदं प्रति ॥ ५ ॥

tām haitāmeke  
 sāvitṛīmanuṣṭubhamanvāhuḥ;  
 vāganuṣṭup, etadvācamanubrūma  
 iti; na tathā kuryāt;  
 gāyatrīmeva sāvitṛīmanubrūyāt;  
 yadi ha vā apyevaṁvidbahviva  
 pratigrhṇāti, na haiva tadgāyatryā  
 ekaṁcana padaṁ prati ॥ 5 ॥

Some communicate (to the pupil) the Sāvitrī that is Anuṣṭubh (saying), 'Speech is anuṣṭubh; we shall impart that to him.' One should not do like that. One should communicate that Sāvitrī which is the Gāyatri. Even if a man who knows as above accepts too much as gift, as it were, it is not (enough) for even one foot of the Gāyatrī. [5 - 14 - 5]



स य इमांस्त्रीमँल्लोकान्पूर्णान्प्रतिगृहणीयात्,  
 सोऽस्या एतत्प्रथमं पदमाप्नुयात्;  
 अथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृहणीयात्,  
 सोऽस्या एतद्वितीयं पदमाप्नुयात्;  
 अथ यावदिदं प्राणि यस्तावत्प्रतिगृहणीयात्  
 सोऽस्या एतत्तृतीयं पदमाप्नुयात्;  
 अथास्या एतदेव तुरीयं दर्शतं  
 पदं परोरजा य एष तपति,  
 नैव केन चनाप्यम्;  
 कुत उ एतावत्प्रतिगृहणीयात् ॥ ६ ॥

sa ya imāṃstrīmṁllokānpūrṇānpratigrhṇīyāt,  
 so'syā etatprathamam padamāpnuyāt;  
 atha yāvatīyaṃ trayī vidyā yastāvatpratigrhṇīyāt,  
 sosyā etaddvitiyaṃ padamāpnuyāt;  
 atha yāvadidaṃ prāṇi yastāvatpratigrhṇīyāt  
 so'syā etattṛtiyaṃ padamāpnuyāt;  
 athāsyā etadeva turīyaṃ darśataṃ  
 padam parorajā ya eṣa tapati,  
 naiva kena canāpyam;  
 kuta u etāvatpratigrhṇīyāt || 6 ||

He who accepts these three worlds replete (with wealth), will be receiving (the results of knowing) only the first foot of the Gāyatrī. He who accepts as much as this treasury of knowledge, the Vedas, (has to confer), will receive (the results of knowing) only its second foot. And he who accepts as much as (is covered by) all living beings, will receive (the results of knowing) only its third foot. While it? fourth, apparently visible, supramundane foot—the sun that shines—is not to be counterbalanced by any gift received. Indeed how could any one accept so much as gift? [5 - 14 - 6]

तस्या उपस्थानम्  
 गायत्र्यस्येकपदी द्विपदी त्रिपदी  
 चतुष्पद्यपदसि न हि पद्यसे ।  
 नमस्ते तुरीयाय दर्शताय  
 पदाय परोरजसे;  
 असावदो मा प्रापदिति; यं द्विष्यात्,  
 असावस्मै कामो मा समृद्धीति  
 वा—न हैवास्मै स कामः  
 समृद्ध्यते यस्मा एवमुपतिष्ठते  
 अहमदः प्रापमिति वा ॥ ७ ॥

tasyā upasthānam  
 gāyatryasyekapadī dvipadī tripadī  
 catuṣpadyapadasi na hi padyase |  
 namaste turīyāya darśatāya  
 padāya parorajase;  
 asāvado mā prāpaditi; yaṃ dviṣyāt,  
 asāvasmai kāmo mā samṛddhīti  
 vā—na haivāsmāi sa kāmah  
 samṛddhyate yasmā evamupatiṣṭhate  
 ahamadaḥ prāpamiti vā || 7 ||

Its salutation: ‘O Gāyatrī, thou art one footed, two-footed, three-footed and four-footed, and thou art without any feet, for thou art unattainable. Salutation to thee, the fourth, apparently visible, supramundane foot! May the enemy never attain his object!’ (Should the knower of the Gāyatrī) bear hatred towards anybody, (he should) either (use this Mantra): ‘Such and such—may his desired object never flourish!’—in which case that object of the person against whom he thus salutes the Gāyatri, never flourishes—or (he may say), ‘May I attain that (dierished object) of his!’ [5 - 14 - 7]

एतद्ध वै तज्जनको वैदेहो  
 बुडिलमाश्वतराश्विमुवाच,  
 यन्नु हो तद्गायत्रीविदब्रूथा  
 अथ कथं हस्तीभूतो वहसीति;  
 मुखं ह्यस्याः  
 सम्प्राणन विदांचकारेति होवाच;  
 तस्या अग्निरेव मुखम्,  
 यदि ह वा अपि बह्विवाग्नावभ्यादधति,  
 सर्वमेव तत्संदहति; एवं  
 हैवैवविद्यद्यपि बह्विव पापं कुरुते,  
 सर्वमेव तत्संप्रसाय शुद्धः  
 पूतोऽजरोऽमृतः संभवति ॥ ८ ॥

etaddha vai tajjanako vaideho  
 buḍilamāśvatarāśvimuvāca,  
 yannu ho tadgāyatrīvidabrūthā  
 atha katham hastībhūto vahasīti;  
 mukham hyasyāḥ  
 samrāṇna vidāṃcakāreti hovāca;  
 tasyā agnireva mukham,  
 yadi ha vā api bahvivāgnāvabhyādadhati,  
 sarvameva tatsaṃdahati;  
 evaṃ haivaivaṃvidyadyapi  
 bahviva pāpaṃ kurute,  
 sarvameva tatsaṃpsāya śuddhaḥ  
 pūto'jaro'mṛtaḥ saṃbhavati || 8 ||

On this Janaka, Emperor of Videha, is said to have told Buḍila, the son of Aśvatarāśva, ‘Well, you gave yourself out as a knower of the Gāyatrī; then why, alas, are you carrying (me) as an elephant?’ He replied, ‘Because I did not know its mouth, O Emperor.’ ‘Fire is its mouth. Even if they put a large quantity of fuel into the fire, it is all burnt up. Similarly, even if one who knows as above commits a great many sins, he consumes them all and becomes pure, cleansed, undecaying and immortal.’[5 - 14 - 8]

हिरण्मयेन पात्रेण सत्यस्यापिहितं  
 मुखम् । तत् त्वम् पूषन्नपावृणु  
 सत्यधर्माय दृष्टये ।  
 पूषन्नेकर्षे यम सूर्य  
 प्राजापत्य व्यूह रश्मीन् ।  
 समूह तेजः;  
 यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।  
 यो'सावसौ पुरुषः सो'हमस्मि ।  
 वायुरनिलममृतमथेदं  
 भस्मान्तं शरीरम् ।  
 ओं क्रतो स्मर कृतं स्मर,  
 क्रतो स्मर कृतं स्मर ।  
 अग्ने नय सुपथा राये अस्मान्,  
 विश्वानि देव वयुनानि विद्वान् ।  
 युयोध्यस्मज्जुहुराणमेनः,  
 भूयिष्ठां ते नम उक्तिं विधेम ॥ १ ॥

hiraṇmayena pātreṇa satyasyāpihitam  
 mukham | tat tvam pūṣannapāvṛṇu  
 satyadharmāya dṛṣṭaye |  
 pūṣannekarṣe yama sūrya  
 prājāpatya vyūha raśmīn |  
 samūha tejaḥ;  
 yatte rūpaṃ kalyāṇatamaṃ tatte paśyāmi |  
 yo'sāvasau puruṣaḥ so'hamasmi |  
 vāyuranilamamṛtamathedaṃ  
 bhasmāntaṃ śarīram |  
 oṃ krato smara kṛtaṃ smara,  
 krato smara kṛtaṃ smara |  
 agne naya supathā rāye asmān,  
 viśvāni deva vayunāni vidvān |  
 yuyodhyasmajjuhurāṇamenah,  
 bhūyiṣṭhāṃ te nama uktiṃ vidhema || 1 ||

The face (nature) of Satya (Brahman) is hidden (as it were) with a golden vessel. O Pūṣan (nourisher of the world—the sun), remove it, so that I, whose reality is Satya, may see (the face). O Pūṣan, O solitary Ṛṣi (seer or traveller), O Yama (controller), O Sūrya (sun), O son of Prajāpati (God or Hiraṇyagarbha), take away thy rays, curb thy brightness. I wish to behold that most benignant form of thine. I myself am that person; and I am immortal. (When my body falls) may my vital force return to the air (cosmic force), and this body too, reduced to ashes, (go to the earth)! O Fire, who art the syllable ‘Om,’ O Deity of deliberations, recollect, recollect all that I have done, O Deity of deliberations, recollect, recollect all that I have done. O Fire, lead us along the good way towards our riches (deserts). O Lord, thou knowest everybody's mental states; remove the wily evil from us. We utter repeated salutations to thee. [5 - 15 - 1]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

# **CHAPTER 6**

***5 Sections***

***75 Verses***

ॐ । यो ह वै ज्येष्ठं च  
 श्रेष्ठं च वेद ज्येष्ठश्च  
 श्रेष्ठश्च स्वानां भवति;  
 प्राणो वै ज्येष्ठश्च श्रेष्ठश्च;  
 ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति,  
 अपि च येषां बुभूषति, य एवं वेद ॥ १ ॥

om | yo ha vai jyeṣṭhaṃ ca  
 śreṣṭhaṃ ca veda jyeṣṭhaśca  
 śreṣṭhaśca svānāṃ bhavati;  
 prāṇo vai jyeṣṭhaśca śreṣṭhaśca;  
 jyeṣṭhaśca śreṣṭhaśca svānāṃ bhavati,  
 api ca yeṣāṃ bubhūṣati, ya evaṃ veda || 1 ||

Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among his relatives as well as among those of whom he wants to be such. [6 - 1 - 1]



## 6 - 1 - 2

यो ह वै वसिष्ठां वेद वसिष्ठः  
स्वानां भवति; वाग्वै वसिष्ठा;  
वसिष्ठः स्वानां भवत्यपि च  
येषां बुभूषति, य एवं वेद ॥ २ ॥

yo ha vai vasiṣṭhām veda vasiṣṭhaḥ  
svānām bhavati; vāgvai vasiṣṭhā;  
vasiṣṭhaḥ svānām bhavatyapi ca  
yeṣām bubhūṣati, ya evaṃ veda || 2 ||

He who knows the Vasiṣṭhā (that which best helps to dwell or cover) becomes the Vasiṣṭha among his relatives. The organ of speech is indeed the Vasiṣṭhā. He who knows it as such becomes the Vasiṣṭha among his relatives as well as among those of whom he wants to be such. [6 - 1 - 2]

## 6 - 1 - 3

यो ह वै प्रतिष्ठां वेद  
प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे;  
चक्षुर्वै प्रतिष्ठा,  
चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति;  
प्रतितिष्ठति समे,  
प्रतितिष्ठति दुर्गे य एवं वेद ॥ ३ ॥

yo ha vai pratiṣṭhām veda  
pratitiṣṭhati same, pratitiṣṭhati durge;  
cakśurvai pratiṣṭhā,  
cakśuṣā hi same ca durge ca pratitiṣṭhati;  
pratitiṣṭhati same,  
pratitiṣṭhati durge ya evaṃ veda || 3 ||

He who knows Pratiṣṭhā (that which has steadiness) lives steadily in difficult as well as smooth places and times. The eye indeed is Pratiṣṭhā, for through the eye one lives steadily in difficult as well as smooth places and times. He who knows it as such lives steadily in difficult as well as smooth places and times. [6 - 1 - 3]

यो ह वै संपदं वेद सं  
 हास्मै पद्यते यं कामं कामयते;  
 श्रोत्रं वै संपत्,  
 श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः;  
 सं हास्मै पद्यते यं  
 कामं कामयते य एवं वेद ॥ ४ ॥

yo ha vai saṃpadaṃ veda saṃ  
 hāsmāi padyate yaṃ kāmaṃ kāmayate;  
 śrotraṃ vai saṃpat,  
 śrotre hīme sarve vedā abhisampannāḥ;  
 saṃ hāsmāi padyate yaṃ  
 kāmaṃ kāmayate ya evaṃ veda || 4 ||

He who knows Sampad (prosperity) attains whatever object he desires. The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact). He who knows it to be such attains whatever object he desires. [6 - 1 - 4]

## 6 - 1 - 5

यो ह वा आयतनं  
वेदायतनं स्वानां भवति,  
आयतनं जनानां;  
मनो वा आयतनम्;  
आयतनं स्वानां भवति,  
आयतनं जनानां, य एवं वेद ॥ ५ ॥

yo ha vā āyatanam  
vedāyatanam svānām bhavati,  
āyatanam janānām;  
mano vā āyatanam;  
āyatanam svānām bhavati,  
āyatanam janānām, ya evaṃ veda || 5 ||

He who knows the abode becomes the abode of his relatives as well as of (other) people. The Manas indeed is the abode. He who knows it to be such becomes the abode of his relatives as well as of (other) people. [6 - 1 - 5]

## 6 - 1 - 6

यो ह वै प्रजातिं वेद  
प्रजायते ह प्रजया पशुभिः;  
रेतो वै प्रजातिः;  
प्रजायते ह प्रजया  
पशुभिर् य एवं वेद ॥ ६ ॥

yo ha vai prajātiṃ veda  
prajāyate ha prajāyā paśubhiḥ;  
reto vai prajātiḥ;  
prajāyate ha prajāyā  
paśubhir ya evaṃ veda || 6 ||

He who knows Prajāti (that which has the attribute of generation) is enriched with children and animals. The seed (organ) has this attribute. He who knows it to be such is enriched with children and animals. [6 - 1 - 6]

ते हेमे प्राणा अहंश्रेयसे  
 विवदमाना ब्रह्म जग्मुः,  
 तद्धोचुः, को नो वसिष्ठ इति;  
 तद्धोवाच, यस्मिन्व उत्क्रान्त  
 इदं शरीरं पापीयो  
 मन्यते स वो वसिष्ठ इति ॥ ७ ॥

te heme prāṇā ahaṁśreyase  
 vivadamānā brahma jagmuḥ,  
 taddhocuḥ, ko no vasiṣṭha iti;  
 taddhovāca, yasminva utkrānta  
 idaṁ śarīraṁ pāpīyo  
 manyate sa vo vasiṣṭha iti || 7 ||

These organs, disputing over their respective greatness, went to Brahman and said to him, 'Which of us is the Vasiṣṭha?' He said, 'That one of you will be the Vasiṣṭha, who departing from among yourselves, people consider this body far more wretched.' [6 - 1 - 7]

वाग्धोच्चक्राम;  
 सा संवत्सरं प्रोष्यागत्योवाच,  
 कथमशक्त मदृते जीवितुमिति;  
 ते होचुः, यथाकला अवदन्तो वाचा,  
 प्राणन्तः प्राणेन, पश्यन्तश्चक्षुषा,  
 शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा,  
 प्रजायमाना रेतस, एवमजीविष्मेति;  
 प्रविवेश ह वाक् ॥ ८ ॥

vāgghoccakrāma;  
 sā saṁvatsaram proṣyāgatyovāca,  
 kathamaśakata madṛte jīvitumiti;  
 te hocuḥ, yathākalā avadanto vācā,  
 prāṇantaḥ prāṇena, paśyantaścakṣuṣā,  
 śṛṇvantaḥ śrotreṇa, vidvāṁso manasā,  
 prajāyamānā retasā, evamajīviṣmeti;  
 praviveśa ha vāk || 8 ||

The organ of speech went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as dumb people do, without speaking through the organ of speech, but living through the vital force, seeing through the eye, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the organ of speech entered. [6 - 1 - 8]

चक्षुर्होच्चक्राम;  
 तत्संवत्सरं प्रोष्यागत्योवाच,  
 कथमशक्त मदृते जीवितुमिति;  
 ते होचुः, यथान्धा अपश्यन्तश्चक्षुषा,  
 प्राणन्तः प्राणेन, वदन्तो वाचा,  
 शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा,  
 प्रजायमाना रेतसा, एवमजीविष्मेति;  
 प्रविवेश ह चक्षुः ॥ ९ ॥

cakśurhoccakrāma;  
 tatsaṁvatsaraṁ proṣyāgatyovāca,  
 kathamaśakata madṛte jīvitumiti;  
 te hocuḥ, yathāndhā apaśyantaścakśuṣā,  
 prāṇantaḥ prāṇena, vadanto vācā,  
 śṛṇvantaḥ śrotreṇa, vidvāṁso manasā,  
 prajāyamānā retasā, evamajīviṣmeti;  
 praviveśa ha cakśuḥ || 9 ||

The eye went out. After staying a whole year out it came back and said, ‘How did you manage to live without me?’ They said, ‘We lived just as blind people do, without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and having children through the organ of generation.’ So the eye entered. [6 - 1 - 9]

श्रोत्रं होच्चक्राम;  
 तत्संवत्सरं प्रोष्यागत्योवाच,  
 कथमशक्त मदृते जीवितुमिति;  
 ते होचुः, यथा बधिरा अशृण्वन्तः श्रोत्रेण,  
 प्राणन्तः प्राणेन, वदन्तो वाचा,  
 पश्यन्तश्चक्षुषा, विद्वांसो मनसा,  
 प्रजायमाना रेतसा, एवमजीविष्मेति;  
 प्रविवेश ह श्रोत्रम् ॥ १० ॥

śrotram hoccakrāma;  
 tatsaṁvatsaram proṣyāgatyovāca,  
 kathamaśakata madṛte jīvitumiti;  
 te hocuḥ, yathā badhirā aśṛṇvantaḥ śrotreṇa,  
 prāṇantaḥ prāṇena, vadanto vācā,  
 paśyantaścakṣuṣā, vidvāṁso manasā,  
 prajāyamānā retasā, evamajīviṣmeti;  
 praviveśa ha śrotram || 10 ||

The ear went out. After staying a whole year out it came back and said, ‘How did you manage to live without me?’ They said, ‘We lived just as deaf people do, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and having children through the organ of generation.’ So the ear entered. [6 - 1 - 10]

मनो होच्चक्राम;  
 तत्संवत्सरं प्रोष्यागत्योवाच,  
 कथमशक्त मद्गते जीवितुमिति;  
 ते होचुः, यथा मुग्धा अविद्वांसो मनसा,  
 प्राणन्तः प्राणेन, वदन्तो वाचा,  
 पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण,  
 प्रजायमाना रेतसा, एवमजीविष्मेति;  
 प्रविवेश ह मनः ॥ ११ ॥

mano hoccakrāma;  
 tatsaṁvatsaraṁ proṣyāgatyovāca,  
 kathamaśakata madṛte jīvitumiti;  
 te hocuḥ, yathā mugdhā avidvāṁso manasā,  
 prāṇantaḥ prāṇena, vadanto vācā,  
 paśyantaścakṣuṣā, śṛṇvantaḥ śrotreṇa,  
 prajāyamānā retasā, evamajīviṣmeti;  
 praviveśa ha manaḥ || 11 ||

The mind went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as idiots do, without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and having children through the organ of generation.' So the mind entered. [6 - 1 - 11]



रेतो होच्यक्राम;  
 तत्संवत्सरं प्रोष्यागत्योवाच,  
 कथमशक्त मदृते जीवितुमिति;  
 ते होचुः, यथा क्लीबा अप्रजायमाना रेतसा,  
 प्राणन्तः प्राणेन, वदन्तो वाचा,  
 पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण,  
 विद्वांसो मनसा, एवमजीविष्मेति;  
 प्रविवेश ह रेतः ॥ १२ ॥

reto hoccakrāma;  
 tatsaṁvatsaraṁ proṣyāgatyovāca,  
 kathamaśakata madṛte jīvitumiti;  
 te hocuḥ, yathā klībā aprajāyamānā retasā,  
 prāṇantaḥ prāṇena, vadanto vācā,  
 paśyantaścakṣuṣā, śṛṇvantaḥ śrotreṇa,  
 vidvāṁso manasā, evamajīviṣmeti;  
 praviveśa ha retaḥ || 12 ||

The organ of generation went out. After staying a whole year out it came back and said, 'How did you manage to live without me?' They said, 'We lived just as eunuchs do, without having children through the organ of generation, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind.' So the organ of generation entered. [6 - 1 - 12]

अथ ह प्राण उत्क्रमिष्यन्यथा  
 महासुहयः सैन्धवः  
 पङ्क्तीशशङ्कून्संवृहेत्,  
 एवं हैवेमान्प्राणान्संववर्ह;  
 ते होचुः, मा भगव उत्क्रमीः,  
 न वै शक्यामस्त्वदृते जीवितुमिति;  
 तस्यो मे बलिं कुरुतेति; तथेति ॥ १३ ॥

atha ha prāṇa utkramiṣyanyathā  
 mahāsu hayaḥ saindhavaḥ  
 paṇḍvīśaśaṅkūnsaṁvṛhet,  
 evaṁ haivemānprāṇānsaṁvavarha;  
 te hocuḥ, mā bhagava utkramīḥ,  
 na vai śakśyāmastvadṛte jīvitumiti;  
 tasyo me baliṁ kuruteti; tatheti || 13 ||

Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from Sind pulls out the pegs to which his feet are tied. They said, 'Please do not go out, sir, we cannot live without you.' 'Then give me tribute.' 'All right.' [6 - 1 - 13]

सा ह वागुवाच, यद्वा अहं वसिष्ठास्मि  
 त्वं तद्वसिष्ठोऽसीति; यद्वा अहं  
 प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः;  
 यद्वा अहं संपदस्मि त्वं तत् संपदसीति श्रोत्रम्;  
 यद्वा अहमायतनमस्मि  
 त्वं तदायतनमसीति मनः;  
 यद्वा अहं प्रजातिरस्मि त्वं तत्  
 प्रजातिरसीति रेतः; तस्यो मे किमन्नम्,  
 किं वास इति; यदिदं किञ्चा श्वभ्य आ  
 कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नम्,  
 आपो वास इति; न ह वा अस्यान्नं  
 जग्धं भवति, नानन्नं प्रतिगृहीतम्,  
 य एवमेतदनस्यान्नं वेद; तद्विद्वांसः  
 श्रोत्रिया अशिष्यन्त आचामन्ति,  
 अशित्वाचामन्ति; एतमेव तदनमनग्नं  
 कुर्वन्तो मन्यन्ते ॥ १४ ॥

sâ ha vâguvâca, yadvâ ahaṃ vasiṣṭhâsmi  
 tvaṃ tadvasiṣṭho'sīti; yadvâ ahaṃ pratiṣṭhâsmi  
 tvaṃ tatpratiṣṭho'sīti cakṣuḥ;  
 yadvâ ahaṃ saṃpadasmi  
 tvaṃ tat saṃpadasīti śrotram;  
 yadvâ ahamāyatanamasmi  
 tvaṃ tadāyatanamasīti manaḥ;  
 yadvâ ahaṃ prajātirasmi  
 tvaṃ tat prajātirasīti retah;  
 tasyo me kimannam, kiṃ vâsa iti;  
 yadidaṃ kiñcâ śvabhya â kṛmibhya â  
 kīṭapataṅgebhyastatte'nnam, âpo vâsa iti;  
 na ha vâ asyānannaṃ jagdhaṃ bhavati,  
 nānannaṃ pratigṛhītam,  
 ya evametadanasyānnaṃ veda;  
 tadvidvāṃsaḥ śrotriya āśiṣyanta ācāmanti,  
 aśitvācāmanti; etameva tadanamanagnaṃ  
 kurvanto manyante || 14 ||

The organ of speech said, 'That attribute of the Vasiṣṭha which I have is yours.' The eye: 'That attribute of steadiness which I have is yours.' The ear: 'That attribute of prosperity which I have is yours.' The mind: 'That attribute of abode which I have is yours.' The organ of generation: 'That attribute of generation which I have is yours.' (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.' He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force.

[6 - 1 - 14]

श्वेतकेतुर्ह वा आरुण्यः

पञ्चालानां परिषदमाजगाम;

स आजगाम जैवलिं

प्रवाहणं परिचारयमाणम्;

तमुदीक्ष्याभ्युवाद, कुमारा३ इति;

स भो३ इति प्रतिशुश्राव;

अनुशिष्टोऽन्वसि पित्रेति; ओमिति होवाच ॥ १ ॥

śvetaketurha vā āruṇeyaḥ

pañcālānāṃ pariṣadamājagāma;

sa ājagāma jaivaliṃ

pravāhaṇaṃ paricārayamāṇam;

tamudīkśyābhyuvāda, kumārā3 iti;

sa bho3 iti pratiśuśrāva;

anuśiṣṭo'nvasi pitreti; oṃiti hovāca || 1 ||

Śvetaketu, the grandson of Aruṇa, came to the assembly of the Pañcālas. He approached Pravāhaṇa, the son of Jīvala, who was being waited on (by his servants). Seeing him the King addressed him, 'Boy!' He replied, 'Yes.' 'Have you been taught by your father?' He said, 'Yes.'

[6 - 2 - 1]

वेत्थ यथेमाः प्रजाः  
 प्रयत्यो विप्रतिपद्यन्ता३ इति;  
 नेति होवाच; वेत्थो यथेमं लोकं  
 पुनरापद्यन्ता३ इति; नेति हैवोवाच;  
 वेत्थो यथासौ लोक एवं बहुभिः  
 पुनःपुनः प्रयद्भिर्न संपूर्यता३ इति;  
 नेति हैवोवाच; वेत्थो यतिथ्यामाहुत्यां  
 हुतायामापः पुरुषवाचो भूत्वा  
 समुत्थाय वदन्ती३ इति; नेति हैवोवाच;  
 वेत्थो देवयानस्य वा पथः  
 प्रतिपदं पितृयाणस्य वा—यत्कृत्वा  
 देवयानं वा पन्थानं प्रतिपद्यन्ते,  
 पितृयाणं वा? अपि हि न ऋषेर्वचः  
 श्रुतम्—द्वे सृती अशृणवं पितृणामहं  
 देवानामुत मर्त्यानाम्, ताभ्यामिदं विश्वमेजत्समेति,  
 यदन्तरा पितरं मातरं च ॥ इति ।  
 नाहमत एकं चन वेदेति होवाच ॥ २ ॥

vettha yathemāḥ prajāḥ  
 prayatyo vipratipadyantā3 iti;  
 neti hovāca; vettho yathemaṃ lokaṃ  
 punarāpadyantā3 iti; neti haivovāca;  
 vettho yathāsau loka evaṃ bahubhiḥ  
 punaḥpunaḥ prayadbhirna sampūryatā3 iti;  
 neti haivovāca; vettho yatithyāmāhutyām  
 hutāyāmāpaḥ puruṣavāco bhūtvā  
 samutthāya vadantī3 iti; neti haivovāca;  
 vettho devayānasya vā pathaḥ  
 pratipadaṃ pitṛyāṇasya vā—yatkṛtvā  
 devayānaṃ vā panthānaṃ pratipadyante,  
 pitṛyāṇaṃ vā? api hi na ṛservacaḥ  
 śrutam—dve sṛtī aśṛṇavaṃ pitṛṇāmahaṃ  
 devānāmuta martyānām, tābhyāmidam  
 viśvamejatsameti,  
 yadantarā pitaraṃ mātaraṃ ca || iti |  
 nāhamata ekaṃ cana vedeti hovāca || 2 ||

‘Do you know how these people diverge after death?’ ‘No,’ said he. ‘Do you know how they return to this world?’ ‘No,’ said he. ‘Do you know how the other world is never filled by so many people dying thus again and again?’ ‘No,’ said he. ‘Do you know after how many oblations are offered water (the liquid offerings) rises up possessed of a human voice (or under the name of man) and speaks?’ ‘No,’ said he. ‘Do you know the means of access to the way of the gods, or that to the way of the Manes—doing which people attain either the way of the gods or the way of the Manes? We have heard the words of the Mantra: “I have heard of two routes for men, leading to the Manes and the gods. Going along them all this is united. They lie between the father and the mother (earth and heaven).” ’He said, ‘I know not one of them.’ [6 - 2 - 2]

अथैनं वसत्योपमन्त्रयांचक्रे;  
 अनादृत्य वसतिं कुमारः प्रदुद्राव;  
 स आजगाम पितरम्; तं होवाच,  
 इति वाव किल नो भवान्पुरानुशिष्टानवोच इति;  
 कथं सुमेध इति;  
 पञ्च मा प्रश्नान्राजन्यबन्धुरप्राक्शीत्,  
 ततो नैकञ्चन वेदेति; कतमे त इति;  
 इम इति ह प्रतीकान्युदाजहार ॥ ३ ॥

athainaṃ vasatyopamantrayāṃcakre;  
 anādr̥tya vasatiṃ kumāraḥ pradudrāva;  
 sa ājagāma pitaram; taṃ hovāca,  
 iti vāva kila no bhavānpurānuśiṣṭānavoca iti;  
 kathaṃ sumedha iti;  
 pañca mā praśnānrājanyabandhuraprākśīt,  
 tato naikañcana vedeti; katame ta iti;  
 ima iti ha pratikānyudājahāra || 3 ||

Then the King invited him to stay. The boy, disregarding the invitation to stay, hurried away. He came to his father and said to him, 'Well, did you not tell me before that you had (fully) instructed me?' 'How (did you get hurt), my sagacious child?' 'That wretch of a Kṣatriya asked me five questions, and I knew not one of them.' 'Which are they?' 'These,' and he quoted their first words. [6 - 2 - 3]



स होवाच, तथा नस्त्वं तात जानीथा  
 यथा यदहं किञ्च वेद  
 सर्वमहं तत्तुभमवोचं;  
 प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं  
 वत्स्याव इति; भवानेव गच्छत्विति;  
 स आजगाम गौतमो यत्र  
 प्रवाहणस्य जैवलेरास;  
 तस्मा आसनमाहृत्योदकमहारयांचकार,  
 अथ हास्मा अर्घ्यं चकार;  
 तं होवाच, वरं भगवते  
 गौतमाय ददम् इति ॥ ४ ॥

sa hovāca, tathā nastvaṃ tāta jānīthā  
 yathā yadahaṃ kiṃca veda  
 sarvamahaṃ tattubhamavocaṃ;  
 prehi tu tatra pratītya brahmacaryaṃ  
 vatsyāva iti; bhavāneva gacchatviti;  
 sa ājagāma gautamo yatra  
 pravāhaṇasya jaivalerāsa;  
 tasmā āsanamāhṛtyodakamahārayāṃcakāra,  
 atha hāsmā arghyaṃ cakāra;  
 taṃ hovāca, varaṃ bhagavate  
 gautamāya dadma iti || 4 ||

The father said, 'My child, believe me, whatever I knew I told you every bit of it. But come, let us go there and live as students.' 'You go alone, please.' At this Gautama came to where King Pravāhaṇa, the son of Jīvala, was giving audience. The King gave him a seat, had water brought for him, and made him the reverential offering. Then he said, 'We will give revered Gautama, a boon.' [6 - 2 - 4]

## 6 - 2 - 5

स होवाच, प्रतिज्ञातो म एष वरः,  
यां तु कुमारस्यान्ते  
वाचमभाषथास्तां मे ब्रूहीति ॥ ५ ॥

sa hovāca, pratijñāto ma eṣa varaḥ,  
yām tu kumārasyānte  
vācamabhāṣathāstām me brūhīti || 5 ||

Āruṇi said, 'You have promised me this boon. Please tell me what you spoke to my boy about.'  
[6 - 2 - 5]

## 6 - 2 - 6

स होवाच, दैवेषु वै गौतम तद्वरेषु,  
मानुषाणां ब्रूहीति ॥ ७ ॥

sa hovāca, daiveṣu vai gautama tadvareṣu,  
mānuṣāṇām brūhīti || 6 ||

The King said, 'This comes under heavenly boons, Gautama. Please ask some human boon.' [6 - 2 - 6]

स होवाच, विज्ञायते हास्ति  
 हिरण्यस्यापातं गोअश्वानां दासीनां  
 प्रवाराणां परिधानस्य, मा नो  
 भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो  
 भूदिति; स वै गौतम तीर्थेनेच्छासा इति;  
 उपैम्यहं भवन्तमिति;  
 वाचा ह स्मैव पूर्व उपयन्ति,  
 स होपायनकीर्त्योवास ॥ ७ ॥

sa hovāca, vijñāyate hāsti  
 hiraṇyasyāpātaṃ goaśvānāṃ dāsīnāṃ  
 pravārāṇāṃ paridhānasya, mā no  
 bhavānbahoranantasyāparyantasyābhyavadānyo  
 bhūditi; sa vai gautama tīrthenecchāsā iti;  
 upaimyahaṃ bhavantamiti;  
 vācā ha smaiva pūrva upayanti,  
 sa hopāyanakīrtyovāsa || 7 ||

Āruṇi said, ‘You know that I already have gold, cattle and horses, maid-servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and the exhaustible (wealth).’ ‘Then you must seek it according to form, Gautama.’ ‘I approach you (as a student).’ The ancients used to approach a teacher simply through declaration. Āruṇi lived as a student by merely announcing that he was at his service. [6 - 2 - 7]

स होवाच, तथा नस्त्वम् गौतम  
 मापराधास्तव च पितामहा यथ,  
 इयं विद्येतः पूर्वं  
 न कस्मिंश्चन ब्राह्मण उवास;  
 तां त्वहं तुभ्यं वक्श्यामि,  
 को हि त्वैवं ब्रुवन्तमर्हति  
 प्रत्याख्यातुमिति ॥ ८ ॥

sa hovāca, tathā nastvam gautama  
 māparādhāstava ca pitāmahā yatha,  
 iyaṃ vidyetaḥ pūrvam  
 na kasmimścana brāhmaṇa uvāsa;  
 tāṃ tvahaṃ tubhyaṃ vakśyāmi,  
 ko hi tvaivaṃ bruvantamarhati  
 pratyākhyātumiti || 8 ||

The King said: Please do not take offence with us, Gautama, as your paternal grandfathers did not (with ours). Before this, this learning never rested with a Brāhmaṇa. But I shall teach it to you; for who can refuse you when you speak like this? [6 - 2 - 8]

असौ वै लोकोऽग्निर्गौतमः  
 तस्यादित्य एव समित्, रश्मयो धूमः,  
 अहरर्चिर, दिशोऽङ्गाराः,  
 अवान्तरदिशो विस्फुलिङ्गासुः  
 तस्मिन्नेतस्मिन्नग्नौ देवाः,  
 श्रद्धां जुह्वति;  
 तस्या आहुत्यै सोमो राजा संभवति ॥ ९ ॥

asau vai loko'gnirgautama;  
 tasyāditya eva samit, raśmayo dhūmaḥ,  
 ahararcir, diśo'ṅgārāḥ,  
 avāntaradiśo visphuliṅgās;  
 tasminnetasminnagnau devāḥ,  
 śraddhāṃ juhvati;  
 tasyā āhutyai somo rājā saṁbhavati || 9 ||

That world (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks. In this fire the gods offer faith (liquid oblations in subtle form). Out of that offering King Moon is born (a body is made in the moon for the sacrificer). [6 - 2 - 9]

पर्जन्यो वा अग्निर्गौतमः  
 तस्य संवत्सर एव समित्,  
 अभ्राणि धूमः, विद्युदर्चिः,  
 अशनिरङ्गाराः, ह्रादुनयो विस्फुलिङ्गाः;  
 तस्मिन्नेतस्मिन्नग्नौ देवाः  
 सोमं राजानं जुहवति;  
 तस्या आहुत्यै वृष्टिः संभवति ॥ १० ॥

parjanya vā agnirgautama;  
 tasya saṁvatsara eva samit,  
 abhrāṇi dhūmaḥ, vidyudarciḥ,  
 aśaniraṅgārāḥ, hrādunayo visphuliṅgāḥ;  
 tasminnetasminnagnau devāḥ  
 somaṁ rājānaṁ juhvati;  
 tasyā āhutyai vṛṣṭiḥ saṁbhavati || 10 ||

Parjanya (the god of rain), O Gautama, is fire, the year is its fuel, the clouds its smoke, lightning its flame, thunder its cinder, and the rumblings its sparks. In this fire the gods offer King Moon. Out of that offering rain is produced. [6 - 2 - 10]

अयं वै लोकोऽग्निर्गौतम;  
 तस्य पृथिव्येव समित्, अग्निर्धूमः,  
 रात्रिरर्चिः, चन्द्रमा अङ्गाराः,  
 नक्षत्राणि विष्फुलिङ्गाः;  
 तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुहवति;  
 तस्या आहुत्या अन्नं संभवति ॥ ११ ॥

ayaṃ vai loko'gnirgautama;  
 tasya pṛthivyeva samit, agnirdhūmaḥ,  
 rātrirarciḥ, candramā aṅgārāḥ,  
 nakśatrāṇi viṣphuliṅgāḥ;  
 tasminnetasminnagnau devā vṛṣṭiṃ juhvati;  
 tasyā āhutyā annaṃ saṃbhavati || 11 ||

This world, O Gautama, is fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinder, and the stars its sparks. In this fire the gods offer rain. Out of that offering food is produced. [6 - 2 - 11]

पुरुषो वा अग्निर्गौतम;  
 तस्य व्यात्तमेव समित्,  
 प्राणो धूमः, वागर्चिः,  
 चक्षुरङ्गाराः,  
 श्रोत्रं विस्फुलिङ्गाः;  
 तस्मिन्नेतस्मिन्नग्नौ देवा  
 अन्नं जुह्वति;  
 तस्या आहुत्यै रेतः संभवति ॥ १२ ॥

puruṣo vā agnirgautama;  
 tasya vyāttameva samit,  
 prāṇo dhūmaḥ, vāgarciḥ,  
 cakśuraṅgārāḥ,  
 śrotraṁ visphuliṅgāḥ;  
 tasminnetasminnagnau devā  
 annaṁ juhvati;  
 tasyā āhutyai retaḥ sambhavati || 12 ||

Man, O Gautama, is fire, the open mouth is its fuel, the vital force its smoke, speech its flame, the eye its cinder, and the ear its sparks. In this fire the gods offer food. Out of that offering the seed is produced. [6 - 2 - 12]



योषा वा आग्निर्गौतमः  
 तस्या उपस्थ एव समित्, लोमानि धूमः,  
 योनिरर्चिः, यदन्तः करोति तेऽङ्गाराः,  
 अभिनन्दा विस्फुलिङ्गाः;  
 तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति;  
 तस्या आहुत्यै पुरुषः संभवति;  
 स जीवति यावज्जीवति, अथ यदा म्रियते ॥ १३ ॥

yoṣā vā āgnirgautama;  
 tasyā upastha eva samit, lomāni dhūmaḥ,  
 yonirarciḥ, yadantaḥ karoti te'ṅgārāḥ,  
 abhinandā visphuliṅgāḥ;  
 tasminnetasminnagnau devā reto juhvati;  
 tasyā āhutyai puruṣaḥ sambhavati;  
 sa jīvati yāvajjīvati, atha yadā mriyate || 13 ||

Woman, O Gautama, is fire. In this fire the gods offer the seed. Out of that offering a man is born. He lives as long as he is destined to live. Then, when he dies— [6 - 2 - 13]

अथैनमग्नये हरन्ति;  
 तस्याग्निरेवाग्निर्भवति, समित्समित,  
 धूमो धूमः, अर्चिरर्चिः,  
 अङ्गारा अङ्गाराः, विस्फुलिङ्गा विस्फुलिङ्गाः;  
 तस्मिन्नेतस्मिन्नग्नौ देवाः  
 पुरुषं जुह्वति;  
 तस्या आहुत्यै पुरुषो भास्वरवर्णः  
 संभवति ॥ १४ ॥

athainamagnaye haranti;  
 tasyāgnirevāgnirbhavati, samitsamit,  
 dhūmo dhūmaḥ, arcirarciḥ,  
 aṅgārā aṅgārāḥ, visphuliṅgā visphuliṅgāḥ;  
 tasminnetasminnagnau devāḥ  
 puruṣaṃ juhvati;  
 tasyā āhutyai puruṣo bhāsvavaravaṇaḥ  
 saṁbhavati || 14 ||

They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges radiant. [6 - 2 - 14]

ते य एवमेतद्विदुः,  
 ये चामी अरण्ये श्रद्धां सत्यमुपासते,  
 तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः,  
 अह्न आपूर्यमाणपक्षम्,  
 आपूर्यमाणपक्षशद्यान्षण्मासानुदङ्गदित्य एति;  
 मासेभ्यो देवलोकम्, देवलोकाददित्यम्,  
 आदित्याद्वैद्युतम्; तान्वैद्युतान्पुरुषो  
 मानस एत्य ब्रह्मलोकान् गमयति;  
 ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति;  
 तेषां न पुनरावृत्तिः ॥ १५ ॥

te ya evametadviduḥ,  
 ye cāmī araṇye śraddhāṃ satyamupāsate,  
 te'rcirabhisambhavanti, arciṣo'haḥ,  
 ahna āpūryamāṇapakśam,  
 āpūryamāṇapakśādyāṇṣaṇmāsānudanṇāditya eti;  
 māsebhyo devalokam, devalokādādityam,  
 ādityādvaidyutam; tānvaidyutānpuruṣo  
 mānasa etya brahmalokān gamayati;  
 te teṣu brahmalokeṣu parāḥ parāvato vasanti;  
 teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighthing. (Then) a being created from the mind (of Hiraṇyagarbha) comes and conducts them to the worlds of Hiraṇyagarbha. They attain perfection and live in those worlds of Hiraṇyagarbha for a great many superfine years. They no more return to this world. [6 - 2 - 15]

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति,  
 ते धूममभिसंभवन्ति, धूमाद्रात्रिं,  
 रात्रेरपक्शीयमाणपक्शम्,  
 अपक्शीयमाणपक्शाद्यान्षणमासान्दक्षिणादित्य एति,  
 मासेभ्यः पितृलोकम्, पितृलोकाच्चन्द्रम्;  
 ते चन्द्रं प्राप्यान्नं भवन्ति,  
 तांस्तत्र देवा यथा सोमं  
 राजानमाप्यायस्वापक्शीयस्वेति,  
 एवमेनांस्तत्र भक्षयन्ति; तेषां यदा  
 तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्ते,  
 आकाशाद्वायुम्; वायोर्वृष्टिम्, वृष्टेः पृथिवीम्;  
 ते पृथिवीं प्राप्यान्नं भवन्ति,  
 ते पुनः पुरुषाग्नौ हूयन्ते,  
 ततो योषाग्नौ जायन्ते लोकान्प्रत्युथायिनः;  
 त एवमेवानुपरिवर्तन्ते;  
 अथ य एतौ पन्थानौ न विदुस्ते कीटाः  
 पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥

atha ye yajñena dānena tapasā lokāñjayanti,  
 te dhūmamabhisambhavanti, dhūmādrātriṃ,  
 rātreraṇpakśīyamāṇapakśam,  
 aṇpakśīyamāṇapakśādyāṇṣaṇmāsāṇdakśiṇāditya eti,  
 māsebhyaḥ pitṛlokaṃ, pitṛlokāccandram;  
 te candraṃ prāpyānnaṃ bhavanti,  
 tāṃstatra devā yathā somaṃ  
 rājānamāpyāyasvāpakśīyasveti,  
 evamenāṃstatra bhakśayanti; teṣāṃ yadā  
 tatparyavaityathemamevākāśamabhinīṣpadyante,  
 ākāśadvāyum; vāyorvṛṣṭim, vṛṣṭeḥ pṛthivīm;  
 te pṛthivīm prāpyānnaṃ bhavanti,  
 te punaḥ puruṣāgnau hūyante,  
 tato yoṣāgnau jāyante lokānpratyuṭhāyinaḥ;  
 ta evamevānuparivartante;  
 atha ya etau panthānau na viduste kīṭāḥ  
 paṭaṅgā yadidaṃ dandaśūkam || 16 ||

While those who conquer the worlds through sacrifices, charity and austerity, reach the deity of smoke, from him the deity of the night, from him the deity of the fortnight in which the moon wanes, from him the deities of the six months in which the sun travels southward, from them the deity of the world of the Manes, and from him the moon. Reaching the moon they become food. There the gods enjoy them as the priests drink the- shining Soma juice (gradually, saying, as it were), 'Flourish, dwindle.' And when their past work is exhausted, they reach (become like) this ether, from the ether air, from air rain, and from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man, thence in the fire of woman, whence they are born (and perform rites) with a view to going to other worlds. Thus do they rotate. While those others who do not know these two ways become insects and moths, and these frequently biting things (gnats and mosquitoes). [6 - 2 - 16]

स यः कामयते महत्प्राप्नुयामिति,  
 उदगयन आपूर्यमाणपक्षस्य पुण्याहे  
 द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे  
 कंसे चमसे वा सर्वौषधं  
 फलानीति संभृत्य परिसमुह्य  
 परिलिप्याग्निमुपसमाधाय  
 परिस्तीर्यावृताऽऽज्यं संस्कृत्य पुंसा  
 नक्षत्रेण मन्थं संनीय जुहोति ।  
 यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो  
 घ्नन्ति पुरुषस्य कामान्, तेभ्योऽहं  
 भागधेयं जुहोमि, ते मा तृप्ताः  
 सर्वैः कामैस्तर्पयन्तु—स्वाहा ।  
 या तिरश्ची निपद्यतेऽहं विधरणी इति,  
 तां त्वा घृतस्य धारया यजे  
 संराधनीमहं— स्वाहा ॥ १ ॥

sa yaḥ kāmāyate mahatprāpnuyāmiti,  
 udagayana āpūryamāṇapakśasya puṇyāhe  
 dvādaśāhamupasadvratī bhūtvāudumbare  
 kaṁse camase vā sarvauṣadhaṁ  
 phalānīti saṁbhṛtya parisamuhya  
 parilipyāgnimupasamādhāya  
 paristīryāvṛtā''jyaṁ saṁskṛtya puṁsā  
 nakśatreṇa manthaṁ saṁnīya juhōti ।  
 yāvanto devāstvayi jātavedastiryañco  
 ghnanti puruṣasya kāmān, tebhyo'haṁ  
 bhāgadheyaṁ juhomi, te mā tṛptāḥ  
 sarvaiḥ kāmāistarpayantu—svāhā ।  
 yā tiraścī nipadyate'haṁ vidharaṇī iti,  
 tāṁ tvā ghṛtasya dhārayā yaje  
 saṁrādhanīmahaṁ—svāhā ॥ 1 ॥

He who wishes to attain greatness (should perform) on an auspicious day in a fortnight in which the moon waxes, and under a male constellation, during the northward march of the sun, (a sacrifice in the following manner): He should undertake for twelve days a vow connected with the Upasads (i.e. live on milk), collect in a cup or bowl made of fig wood all herbs and their grains, sweep and plaster (the ground), purify the offerings in the prescribed manner, interpose the Mantha (paste made of those things), and offer oblations with the following Mantras: 'O Fire, to all those gods under you, who spitefully frustrate men's desires, I offer their share. May they, being satisfied, satisfy me with all objects of desire! Svāhā. To that all-procuring deity who turns out spiteful under your protection, thinking she is the support of all, I offer this stream of clarified butter. Svāhā.' [6 - 3 - 1]

ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहेत्यग्नौ  
 हुत्वा मन्थे संस्रवमवानयति;  
 प्राणाय स्वाहा, वसिष्ठायै स्वाहेत्यग्नौ  
 हुत्वा मन्थे संस्रवमवानयति;  
 वाचे स्वाहा, प्रतिष्ठायै स्वाहेत्यग्नौ  
 हुत्वा मन्थे संस्रवमवानयति;  
 चक्षुषे स्वाहा, संपदे स्वाहेत्यग्नौ  
 हुत्वा मन्थे संस्रवमवानयति;  
 श्रोत्राय स्वाहा, आयतनाय स्वाहेत्यग्नौ  
 हुत्वा मन्थे संस्रवमवानयति;  
 मनसे स्वाहा, प्रजात्यै स्वाहेत्यग्नौ  
 हुत्वा मन्थे संस्रवमवानयति,  
 रेतसे स्वाहेत्यग्नौ  
 हुत्वा मन्थे संस्रवमवानयति ॥ २ ॥

jyeṣṭhāya svāhā, śreṣṭhāya svāhetyagnau  
 hutvā manthe saṁsraṁmavanayati;  
 prāṇāya svāhā, vasiṣṭhāyai svāhetyagnau  
 hutvā manthe saṁsraṁmavanayati;  
 vāce svāhā, pratiṣṭhāyai svāhetyagnau  
 hutvā manthe saṁsraṁmavanayati;  
 cakṣuṣe svāhā, saṁpade svāhetyagnau  
 hutvā manthe saṁsraṁmavanayati;  
 śrotrāya svāhā, āyatanāya svāhetyagnau  
 hutvā manthe saṁsraṁmavanayati;  
 manase svāhā, prajātyai svāhetyagnau  
 hutvā manthe saṁsraṁmavanayati,  
 retase svāhetyagnau  
 hutvā manthe saṁsraṁmavanayati || 2 ||



Offering oblations in the fire saying, 'Svāhā to the oldest, Svāhā to the greatest,' he drips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, 'Svāhā to the vital force, Svāhā to the Vasiṣṭhā,' he drips the remnant, etc. Offering oblations saying, 'Svāhā to the organ of speech, Svāhā to that which has steadiness,' he drips, etc. Offering oblations saying, 'Svāhā to the eye, Svāhā to prosperity,' he drips, etc. Offering oblations saying, 'Svāhā to the ear, Svāhā to the abode,' he drips, etc. Offering oblations saying, 'Svāhā to the Manas, Svāhā to Prajāti,' he drips, etc. Offering oblations saying, 'Svāhā to the organ of generation,' he drips, etc. [6 - 3 - 2]

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 भूः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 भुवः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 कशत्राय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 भूताय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति;  
 प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥ ३ ॥

agnaye svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 somāya svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 bhūḥ svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 bhuvah svāhetyagnau hutvā manthe saṁsraṁavanayati  
 svaḥ svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 bhūrbhuvah svaḥ svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 brahmaṇe svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 kśatrāya svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 bhūtāya svāhetyagnau hutvā manthe saṁsraṁavanayati  
 bhaviṣyate svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 viśvāya svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 sarvāya svāhetyagnau hutvā manthe saṁsraṁavanayati;  
 prajāpataye svāhetyagnau hutvā manthe saṁsraṁavanayati || 3 ||

Offering an oblation in the fire saying, 'Svāhā to fire,' he drips the remnant adhering to the ladle into the paste. Offering an oblation saying, 'Svāhā to the moon,' he drips, etc. Offering an oblation saying, 'Svāhā to the earth,' he drips, etc. Offering an oblation saying, 'Svāhā to the sky,' he drips, etc. Offering an oblation saying, 'Svāhā to heaven,' he drips, etc. Offering an oblation saying, 'Svāhā to the earth, sky and heaven,' he drips, etc. Offering an oblation saying, 'Svāhā to the Brahmaṇa,' he drips, etc. Offering an oblation saying, 'Svāhā to the Kṣatriya,' he drips, etc. Offering an oblation saying, 'Svāhā to the past,' he drips, etc. Offering an oblation saying, 'Svāhā to the future,' he drips, etc. Offering an oblation saying, 'Svāhā to the whole,' he drips, etc. Offering an oblation saying, 'Svāhā to all,' he drips, etc. Offering an oblation saying, 'Svāhā to Prajāpati,' he drips, etc. [6 - 3 - 3]

अथैनमभिमृशति—भ्रमदसि,  
 ज्वलदसि, पूर्णमसि, प्रस्तब्धमसि,  
 एकसभमसि, हिङ्कृतमसि,  
 हिङ्क्रियमाणमसि, उद्गीथमसि,  
 उद्गीयमानमसि, श्रावितमसि,  
 प्रत्याश्रावितमसि, अर्द्धे संदीप्तमसि,  
 विभूरसि, प्रभूरसि, अन्नमसि,  
 ज्योतिरसि, निधनमसि, संवर्गोऽसीति ॥ ४ ॥

athainamabhimṛśati—bhramadasi,  
 jvaladasi, pūrṇamasi, prastabddhamasi,  
 ekasabhamasi, hiṅkṛtamasi,  
 hiṅkriyamāṇamasi, udgīthamasi,  
 udgīyamānamasi, śrāvitamasi,  
 pratyāśrāvitamasi, ardre saṃdīptamasi,  
 vibhūraṣi, prabhūraṣi, annamasi,  
 jyotirasi, nidhanamasi, saṃvargo'sīti || 4 ||

Then he touches the paste saying, 'You move (as the vital force), you burn (as fire), you are infinite (as Brahman), you are still (as the sky). You combine everything in yourself. You are the sound 'Hiṃ,' and are uttered as 'Hiṃ' (in the sacrifice by the Prastotr). You are the Udgītha and are chanted (by the Udgātr). You are recited (by the Adhvaryu) and recited back (by the Agnīdhra). You are fully ablaze in a humid (cloud). You are omnipresent, and master. You are food (as the moon), and light (as fire). You are death, and you are that in which all things merge.' [6 - 3 - 4]

अथैनमुद्यच्छति-आमंसि,  
 आमंहि ते महि, स हि राजेशानोऽधिपतिः,  
 स मां राजेशानोऽधिपतिं करोत्विति ॥ ५ ॥

athainamudyacchati—āmaṃsi,  
 āmaṃhi te mahi, sa hi rājeśāno'dhipatiḥ,  
 sa māṃ rājeśāno'dhipatiṃ karotviti || 5 ||

Then he takes it up saying, 'You know all (as the vital force); we too are aware of your greatness. The vital force is the king, the lord, the ruler. May it make me king, lord and ruler!' [6 - 3 - 5]

अथैनमाचामति-तत्सवितुर्वरेण्यम् ।  
 मधु वाता ऋतायते, मधु कशरन्ति सिन्धवः ।  
 माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा ।  
 भर्गो देवस्य धीमहि । मधु नक्तमुतोषसः,  
 मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः  
 पिता । भुवः स्वाहा । धियो यो नः प्रचोदयात् ।  
 मधुमान्नो वनस्पतिः, मधुमां अस्तु सूर्यः ।  
 माध्वीर्गावो भवन्तु नः । स्वः स्वाहेति ।  
 सर्वा च सावित्रीमन्वाह, सर्वाश्च मधुमतीः,  
 अहमेवेदं सर्वं भूयासम्, भूर्भुवः  
 स्वः स्वाहा, इत्यन्तत आचम्य पाणी  
 प्रकशाल्य जघनेनाग्निं प्राक्शिराः संविशति;  
 प्रातरादित्यमुपतिष्ठते-दिशामेकपुण्डरीकमसि,  
 अहं मनुष्याणामेकपुण्डरीकं भूयासमिति;  
 यथेतमेत्य जघनेनाग्निमासीनो वंशं जपति ॥ ६ ॥

athainamācāmati—tatsaviturvareṇyam |  
 madhu vātā ṛtāyate, madhu kśaranti sindhavaḥ |  
 mādhvīrnaḥ santvoṣadhīḥ | bhūḥ svāhā |  
 bhargo devasya dhīmahi | madhu naktamutoṣasaḥ,  
 madhumatpārthivaṃ rajaḥ | madhu dyaurastu naḥ  
 pitā | bhuvaḥ svāhā | dhiyo yo naḥ pracodayāt |  
 madhumānno vanaspatiḥ, madhumāṃ astu sūryaḥ |  
 mādhvīrgāvo bhavantu naḥ | svaḥ svāheti |  
 sarvāṃ ca sāvitṛīmanvāha, sarvāśca madhumatīḥ,  
 ahamevedaṃ sarvaṃ bhūyāsam, bhūrbhuvāḥ  
 svaḥ svāhā, ityantata ācamya pāṇī prakśālya  
 jaghanenāgniṃ prākśīrāḥ saṃviśati;  
 prātarādityamupatiṣṭhate—diśāmekapuṇḍarīkamasi,  
 ahaṃ manuṣyāṇāmekapuṇḍarīkaṃ bhūyāsamiti;  
 yathetametya jaghanenāgnimāsīno vaṃśaṃ japati || 6 ||

Then he drinks it saying, ‘The radiant sun is adorable—; The winds are blowing sweetly, the rivers are shedding honey, may the herbs be sweet unto us! Svāhā to the earth. Glory we meditate upon; May the nights and days be charming, and the dust of the earth be sweet, may heaven, our father, be gracious! Svāhā to the sky. May he direct our intellect; May the Soma creeper be sweet unto us, may the sun be kind, may the quarters be helpful to us! Svāhā to heaven.’ Then he repeats the whole Gāyatrī and the whole Madhumatī, and says at the end, ‘May I be all this! Svāhā to the earth, sky and heaven.’ Then he drinks the whole remnant, washes his hands, and lies behind the fire with his head to the east. In the morning he salutes the sun saying, ‘Thou art the one lotus of the quarters; may I be the one lotus of men!’ Then he returns the way he went, sits behind the fire, and repeats the line of teachers: [6 - 3 - 6]

### 6 - 3 - 7

तं हैतमूद्दालक  
 आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन  
 उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्,  
 जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ७ ॥

taṃ haitamūddālaka  
 āruṇirvājasaneyāya yājñavalkyāyāntevāsina  
 uktvovāca, api ya enaṃ śuṣke sthāṇau niṣiñcet,  
 jāyerañchākhāḥ, praroheyuḥ palāśānīti || 7 ||

Uddālaka, the son of Aruṇa, taught this to his pupil Yājñavalkya, the Vājasaneya, and said, ‘Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.’ [6 - 3 - 7]

एतमु हैव वाजसनेयो याज्ञवल्क्यो  
मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाच,  
अपि य एनं शुष्के स्थाणौ निषिञ्चेत्,  
जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ८ ॥

etamu haiva vājasaneyo yājñavalkyo  
madhukāya paiṅgyāyāntevāsina uktvovāca,  
api ya enaṃ śuṣke sthāṇau niṣiñcet,  
jāyerañchākhāḥ, praroheyuḥ palāśānīti || 8 ||

Then Yājñavalkya, the Vājasaneya, taught this to his pupil Madhuka, the son of Paiṅgī, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.' [6 - 3 - 8]

एतमु हैव मधुकः  
पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन  
उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्,  
जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ९ ॥

etamu haiva madhukaḥ  
paiṅgyaścūlāya bhāgavittaye'ntevāsina  
uktvovāca, api ya enaṃ śuṣke sthāṇau niṣiñcet,  
jāyerañchākhāḥ, praroheyuḥ palāśānīti || 9 ||

Madhuka, the son of Paiṅgī, again taught this to his pupil Chūla, the son of Bhagavitta, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.' [6 - 3 - 9]



### 6 - 3 - 10

एतमु हैव चूलो भागवित्तिर्जानकय  
आयस्थूणायान्तेवासिन उक्त्वोवाच,  
अपि य एनं शुष्के स्थाणौ निषिञ्चेत्,  
जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ १० ॥

etamu haiva cūlo bhāgavittirjānakaya  
āyasthūṇāyāntevāsina uktvovāca,  
api ya enaṃ śuṣke sthāṇau niṣiñcet,  
jāyerañchākhāḥ, praroheyuḥ palāśānīti || 10 ||

Then Chūla, the son of Bhagavitta, taught this to his pupil Jānaki, the son of Ayasthūṇa, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.' [6 - 3 - 10]

### 6 - 3 - 11

एतमु हैव जानकिरयस्थूणः  
सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाच,  
अपि य एनं शुष्के स्थाणौ निषिञ्चेत्,  
जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ११ ॥

etamu haiva jānakirayasthūṇaḥ  
satyakāmāya jābālāyāntevāsina uktvovāca,  
api ya enaṃ śuṣke sthāṇau niṣiñcet,  
jāyerañchākhāḥ, praroheyuḥ palāśānīti || 11 ||

Jānaki, the son of Ayasthūṇa, again taught this to Satyakāma, the son of Jabālā, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.' [6 - 3 - 11]

एतमु हैव सत्यकामो

जाबालोऽन्तेवासिभ्य उक्त्वोवाच,

अपि य एनं शुष्के स्थाणौ निषिञ्चेत्,

जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति;

तमेतं नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ १२ ॥

etamu haiva satyakāmo

jābālo'ntevāsibhya uktvovāca,

api ya enaṃ śuṣke sthāṇau niṣiñcet,

jāyerañchākhāḥ, praroheyuḥ palāśānīti;

tametaṃ nāputrāya vānantevāsine vā brūyāt || 12 ||

And Satyakāma, the son of Jabālā, in his turn, taught this to his pupils and said, ‘Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.’ One must not teach this to any one but a son or a pupil. [6 - 3 - 12]

चतुरौदुम्बरो भवति—अउदुम्बरः

सुवः, अउदुम्बरश्चमसः,

अउदुम्बर इध्मः,

अउदुम्बर्या उपमन्थन्यौ;

दश ग्राम्याणि धान्यानि

भवन्ति—व्रीहियवास्तिलमाषा

अणुप्रियंगवो गोधूमाश्च मसूराश्च

खल्वाश्च खलकुलाश्च;

तान्पिष्टान्दधानि मधुनि घृत उपसिञ्चति,

आज्यस्य जुहोति ॥ १३ ॥

caturaudumbaro bhavati—audumbarah

sruvah, audumbaraścamasah,

audumbara idhmaḥ,

audumbaryā upamanthanyau;

daśa grāmyāṇi dhānyāni

bhavanti—vrīhiyavāstīlamāṣā

aṇupriyaṅgavo godhūmāśca masūrāśca

khalvāśca khalakulāśca;

tānpiṣṭāndadhani madhuni ghr̥ta upasiñcati,

ājyasya juhōti || 13 ||

Four things are made of fig wood: the ladle, the bowl, the fuel and the two mixing rods. The cultivated grains are ten in number: Rice, barley, sesamum, beans, Aṇu, Priyaṅgu, wheat, lentils, pulse and vetches. They should be crushed and soaked in curds, honey and clarified butter, and offered as an oblation. [6 - 3 - 13]

### 6 - 4 - 1

एषां वै भूतानां पृथिवी रसः,  
पृथिव्या आपः, अपामोषधयः,  
ओषधीनां पुष्पाणि, पुष्पाणां फलानि,  
फलानां पुरुषः, पुरुषस्य रेतः ॥ १ ॥

eṣāṃ vai bhūtānāṃ pṛthivī rasaḥ,  
pṛthivyā āpaḥ, apāmoṣadhayaḥ,  
oṣadhīnāṃ puṣpāṇi, puṣpāṇāṃ phalāni,  
phalānāṃ puruṣaḥ, puruṣasya retaḥ || 1 ||

The earth is the essence of all these beings, water the essence of the earth, herbs of water, flowers of herbs of flowers, man of fruits, and the seed of man. [6 - 4 - 1]

### 6 - 4 - 2

स ह प्रजापतिरीकशांचक्रे,  
हन्तास्मै प्रतिष्ठां कल्पयानीति;  
स स्त्रियं ससृजे; तां सृष्ट्वाध उपास्त;  
तस्मात्स्त्रियमध उपासीत;  
स एतं प्राञ्चं ग्रावाणमात्मन  
एव समुदपारयत्, तेनैनामभ्यसृजत् ॥ २ ॥

sa ha prajāpatirīkśāṃcakre,  
hantāsmāi pratiṣṭhāṃ kalpayānīti;  
sa striyaṃ sasṛje; tāṃ sṛṣṭvādha upāsta;  
tasmātsriyamadha upāsīta;  
sa etaṃ prāñcaṃ grāvāṇamātmana  
eva samudapārayat, tenaināmabhyasṛjat || 2 ||

Prajāpati thought, ‘Well, let me make an abode for it,’ and he created woman. [6 - 4 - 2]

तस्या वेदिरुपस्थः, लोमानि बर्हिः,  
 चर्माधिषवणे—समिद्धो  
 मध्यतः—तौ मुष्कौ;  
 स यावान्ह वै वाजपेयेन  
 यजमानस्य लोको भवति,  
 तावानस्य लोको भवति य एवं  
 विद्वानधोपहासं चरति;  
 आसां स्त्रीणां सुकृतं वृङ्क्ते;  
 अथ य इदमविद्वानधोपहासं चरति,  
 आस्य स्त्रियः सुकृतं वृञ्जते ॥ ३ ॥

tasyā vedirupasthaḥ, lomāni barhiḥ,  
 carmādhiṣavaṇe—samiddho  
 madhyataḥ—tau muṣkau;  
 sa yāvānha vai vājapeyena  
 yajamānasya loko bhavati,  
 tāvānasya loko bhavati ya evaṃ  
 vidvānadhohāsaṃ carati;  
 āsaṃ strīṇāṃ sukr̥taṃ vṛṅkte;  
 atha ya idamavidvānadhohāsaṃ carati,  
 āsya striyaḥ sukr̥taṃ vṛñjate || 3 ||

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराह;  
 एतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आह;  
 एतद्ध स्म वै तद्विद्वान्कुमारहारित आह,  
 बहवो मर्या ब्राह्मणायना निरिन्द्रिया  
 विसुकृतोऽस्माल्लोकात्प्रयन्ति,  
 य इदमविद्वांसोऽधोपहासं चरन्तीति;  
 बहु वा इदं सुप्तस्य  
 वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

etaddha sma vai tadvidvānuddālaka āruṇirāha;  
 etaddha sma vai tadvidvānnāko maudgalya āha;  
 etaddha sma vai tadvidvānkumārahārīta āha,  
 bahavo marya brāhmaṇāyanā nirindriyā  
 visukṛto'smāllokātprayanti,  
 ya idamavidvāṃso'dhopahāsaṃ carantīti;  
 bahu vā idaṃ suptasya  
 vā jāgrato vā retaḥ skandati || 4 ||

तदभिमृशेत्, अनु वा मन्त्रयेत्—  
 यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीत्,  
 यदोषधीरप्यसरद्यदपः ।  
 इदमहं तद्रेत आददे  
 पुनर्मामैत्विन्द्रियम् पुनस्तेजः  
 पुनर्भगः ।  
 पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्ताम्,  
 इत्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण  
 स्तनौ वा भ्रुवौ वा निमृज्यात् ॥ ५ ॥

tadabhimṛśet, anu vā mantrayeta—  
 yanme'dya retaḥ pṛthivīmaskāntsīt,  
 yadoṣadhīrapyasaradyadapaḥ |  
 idamahaṃ tadreta ādade  
 punarmāmaitvindriyam punastejaḥ  
 punarbhagaḥ |  
 punaragnirdhiṣṇyā yathāsthānaṃ kalpantām,  
 ityanāmikāṅguṣṭhābhyāmādāyāntareṇa  
 stanau vā bhruvau vā nimṛjyāt || 5 ||

अथ यद्युदक आत्मानं  
 पश्येत्तदभिमन्त्रयेत्—मयि  
 तेज इन्द्रियं यशो द्रविणं सुकृतमिति;  
 श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासाः;  
 तस्मान्मलोद्वाससं  
 यशस्विनीमभिक्रम्योपमन्त्रयेत् ॥ ६ ॥

atha yadyudaka ātmānaṃ  
 paśyettadabhimantrayeta—mayi  
 teja indriyaṃ yaśo draviṇaṃ sukṛtamiti;  
 śrīrha vā eṣā strīṇāṃ yanmalodvāsāḥ;  
 tasmānmalodvāsasaṃ  
 yaśasvinīmabhikramyopamantrayeta || 6 ||

If man sees his reflection in water, he should recite the following Mantra: '(May the gods grant) me lustre, manhood, reputation, wealth and merits.' She (his wife) is indeed the goddess of beauty among women. Therefore he should approach this handsome woman and speak to her. [6 - 4 - 6]



## 6 - 4 - 7

सा चेदस्मै न दद्यात्, काममेनामवक्रिणीयात्;  
 सा चेदस्मै नैव दद्यात्, काममेनां  
 यष्ट्या वा पाणिना वोपहत्यातिक्रामेत्,  
 इन्द्रियेण ते यशसा यश आदद इति;  
 अयशा एव भवति ॥ ७ ॥

sā cedasmai na dadyāt, kāmamenānavakriṇīyāt;  
 sā cedasmai naiva dadyāt, kāmamenāṃ  
 yaṣṭyā vā pāṇinā vopahatyātikrāmet,  
 indriyeṇa te yaśasā yaśa ādada iti;  
 ayaśā eva bhavati || 7 ||

If she is not willing, he should buy her over; and if she is still unyielding, he should strike her with a stick or with the hand and proceed, uttering the following Mantra, 'I take away your reputation,' etc. She is then actually discredited. [6 - 4 - 7]

## 6 - 4 - 8

सा चेदस्मै दद्यात्,  
 इन्द्रियेण ते यशसा यश आदधामीति;  
 यशस्विनावेव भवतः ॥ ८ ॥

sā cedasmai dadyāt,  
 indriyeṇa te yaśasā yaśa ādadhāmīti;  
 yaśasvināveva bhavataḥ || 8 ||

If she is willing, he should proceed, uttering the following Mantra: 'I transmit reputation into you,' and they both become reputed. [6 - 4 - 8]



स यामिच्छेत् कामयेत मेति,  
 तस्यामर्थं निष्ठाय,  
 मुखेन मुखं संधाय,  
 उपस्थमस्या अभिमृश्य जपेत्—  
 अङ्गादङ्गात्संभवसि,  
 हृदयादधिजायसे ।  
 स त्वमङ्गकषायो'सि,  
 दिग्धविद्धमिव  
 मादयेमाममूं मयीति ॥ ९ ॥

sa yāmicchet kāmayeta meti,  
 tasyāmarthaṃ niṣṭhāya,  
 mukhena mukhaṃ saṁdhāya,  
 upasthamasyā abhimṛśya japet—  
 aṅgādaṅgātsambhavasi,  
 hṛdayādadhijāyase ।  
 sa tvamaṅgakaṣāyo'si,  
 digdhavidddhamiva  
 mādayemāmamūṃ mayīti || 9 ||

अथ यामिच्छेन् न गर्भं दधीतेति,  
तस्यामर्थं निष्ठाय,  
मुखेन मुखं संधाय,  
अभिप्राण्यापान्यात्,  
इन्द्रियेण ते रेतसा रेत आदद इति;  
अरेता एव भवति ॥ १० ॥

atha yāmicchen na garbhaṃ dadhīteṭi,  
tasyāmarthaṃ niṣṭhāya,  
mukhena mukhaṃ saṁdhāya,  
abhiprāṇyāpānyāt,  
indriyeṇa te retasā reta ādada iti;  
aretā eva bhavati || 10 ||

अथ यामिच्छेद्दधीतेति,  
तस्यामर्थं निष्ठाय,  
मुखेन मुखं संधाय,  
अपान्याभिप्राण्यात्,  
इन्द्रियेण ते रेतसा रेत आदधामीति;  
गर्भिण्येव भवति ॥ ११ ॥

atha yāmiccheddadhīteṭi,  
tasyāmarthaṃ niṣṭhāya,  
mukhena mukhaṃ saṁdhāya,  
apānyābhiprāṇyāt,  
indriyeṇa te retasā reta ādadhāmīti;  
garbhiṇyeva bhavati || 11 ||

अथ यस्य जायायै जारः स्यात्तं चेद्विष्यात्,  
 आमपात्रेऽग्निमुपसमाधाय, प्रतिलोमं  
 शरबर्हिस्तीर्त्वा, तस्मिन्नेताः शरभृष्टीः  
 प्रतिलोमाः सर्पिषाक्ता जुहुयात्—मम  
 समिद्धेऽहौषीः, प्राणापानौ त आददे—असाविति;  
 मम समिद्धेऽहौषीः, पुत्रपशूंस्त  
 आददे—असाविति; मम समिद्धेऽहौषीः,  
 इष्टासुकृते त आददे—असाविति; मम  
 समिद्धेऽहौषीः, आशापराकाशौ त  
 आददे—असाविति; स वा एष निरिन्द्रियो  
 विसुकृतोऽस्माल्लोकात्प्रैति, यमेवंविद्ब्राह्मणः  
 शपति; तस्मादेवंवित्छ्रोत्रियस्य दारेण  
 नोपहासमिच्छेदुत, ह्येवंवित्परो भवति ॥ १२ ॥

atha yasya jāyāyai jārah syāttam ceddviṣyāt,  
 āmapātre'gnimupasamādhāya, pratilomam  
 śarabarhistīrtvā, tasminnetāḥ śarabhṛṣṭīḥ  
 pratilomāḥ sarpiṣāktā juhuyāt—mama  
 samiddhe'hausīḥ, prāṇāpānau ta ādade—asāviti;  
 mama samiddhe'hausīḥ, putrapasūṃsta  
 ādade—asāviti; mama samiddhe'hausīḥ,  
 iṣṭāsukṛte ta ādade—asāviti; mama  
 samiddhe'hausīḥ, āśāparākāśau ta  
 ādade—asāviti; sa vā eṣa nirindriyo  
 visukṛto'smāllokātpraitī, yamevaṃvidbrāhmaṇaḥ  
 śapati; tasmādevaṃvitcrotṛiyasya dāreṇa  
 nopahāsamiccheduta, hyevaṃvitparo bhavati || 12 ||

If a man's wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen vessel, spread stalks of reed and Kuśa grass in an inverse way, and offer the reed tips, soaked in clarified butter, in the fire in an inverse way, saying, 'Thou hast sacrificed in my kindled fire, I take away thy Prāṇa and Apāna—such and such. Thou hast sacrificed in my kindled fire, I take away thy sons and animals—such and such. Thou hast sacrificed in my kindled fire, I take away thy Vedic rites and those done according to the Smṛti—such and such. Thou hast sacrificed in my kindled fire, I take away thy hopes and expectations—such and such'. The man whom a Brāhmaṇa with knowledge of this ceremony curses, departs from this world emasculated and shorn of his merits. Therefore one should not wish even to cut jokes with the wife of a Vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy. [6 - 4 - 12]

### 6 - 4 - 13

अथ यस्य जायामार्तवं विन्देत्,  
त्र्यहं कंसे न पिबेदहतवासाः,  
नैनां वृषलो न वृषल्युपहन्यात् अपहन्यात्;  
त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥ १३ ॥

atha yasya jāyāmārtavaṃ vindet,  
tryahaṃ kaṃse na pibedahataavāsāḥ,  
naināṃ vṛṣalo na vṛṣalyupahanyāt apahanyāt;  
trirātrānta āplutya vrīhīnavaghātayet || 13 ||

If anybody's wife has the monthly sickness, she should drink for three days out of a cup (Kaṃsa). No Śūdra man or woman should touch her. After three nights she should bathe, put on a new cloth, and be put to thresh rice. [6 - 4 - 13]

## 6 - 4 - 14

स य इच्छेत्पुत्रो मे शुक्लो जायेत,  
वेदमनुब्रुवीत, सर्वमायुरियादिति,  
क्शीरौदनं पाचयित्वा  
सर्पिष्मन्तमश्नीयाताम्;  
ईश्वरौ जनयितवै ॥ १४ ॥

sa ya icchetputro me śuklo jāyeta,  
vedamanubruvīta, sarvamāyuriyāditi,  
kśīraudanaṃ pācayitvā  
sarpiṣmantamaśnīyātām;  
īśvarau janayitavai || 14 ||

He who wishes that his son should be born fair, study one Veda and attain a full term of life, should have rice cooked in milk, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son. [6 - 4 - 14]

## 6 - 4 - 15

अथ य इच्छेत्पुत्रो मे कपिलः  
पिङ्गलो जायेत, द्वौ वेदावनुब्रुवीत,  
सर्वमायुरियादिति,  
दध्योदनं पाचयित्वा  
सर्पिष्मन्तमश्नीयाताम्;  
ईश्वरौ जनयितवै ॥ १५ ॥

atha ya icchetputro me kapilaḥ  
piṅgalo jāyeta, dvau vedāvanubruvīta,  
sarvamāyuriyāditi,  
dadhyodanaṃ pācayitvā  
sarpiṣmantamaśnīyātām;  
īśvarau janayitavai || 15 ||

He who wishes that his son should be born tawny or brown, study two Vedas and attain a full term of life, should have rice cooked in curd, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son. [6 - 4 - 15]

## 6 - 4 - 16

अथ य इच्छेत्पुत्रो मे श्यामो  
लोहिताक्षो जायेत, त्रीन्वेदानुब्रवीत,  
सर्वमायुरियादिति,  
उदौदनं पाचयित्वा  
सर्पिष्मन्तमश्नीयाताम्;  
ईश्वरौ जनयितवै ॥ १७ ॥

atha ya icchetputro me śyāmo  
lohitākśo jāyeta, trīnvedānanubruvīta,  
sarvamāyuriyāditi,  
udaudanaṃ pācayitvā  
sarpiṣmantamaśnīyātām;  
īśvarau janayitavai || 16 ||

He who wishes that his son should be born dark with red eyes, study three Vedas and attain a full term of life, should have rice cooked in water, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son. [6 - 4 - 16]

## 6 - 4 - 17

अथ य इच्छेद्दुहिता मे पण्डिता जायेत,  
सर्वमायुरियादिति, तिलौदनं  
पाचयित्वा सर्पिष्मन्तमश्नीयाताम्;  
ईश्वरौ जनयितवै ॥ १७ ॥

atha ya icchedduhitā me paṇḍitā jāyeta,  
sarvamāyuriyāditi, tilaudanaṃ  
pācayitvā sarpiṣmantamaśnīyātām;  
īśvarau janayitavai || 17 ||

He who wishes that a daughter should be born to him who would be a scholar and attain a full term of life, should have rice cooked with sesamum, and he and his wife should eat it with clarified butter. Then they would be able to produce such a daughter. [6 - 4 - 17]



अथ य इच्छेत्पुत्रो मे पण्डितो  
विगीतः समितिङ्गमः  
शुश्रूषितां वाचं भाषिता जायेत,  
सर्वान्वेदाननुब्रुवीत,  
सर्वमायुरियादिति,  
मांसौदनं पाचयित्वा  
सर्पिष्मन्तमश्नीयाताम्;  
ईश्वरौ जनयितवै—अउक्शेण  
वार्षभेण वा ॥ १८ ॥

atha ya icchetputro me paṇḍito  
vigītaḥ samitiṅgamaḥ  
śuśrūṣitāṃ vācaṃ bhāṣitā jāyeta,  
sarvānvedānanubruvīta,  
sarvamāyuriyāditi,  
māṃsaudanaṃ pācayitvā  
sarpiṣmantamaśnīyātām;  
īśvarau janayitavai—aukṣeṇa  
vārṣabheṇa vā || 18 ||

He who wishes that a son should be born to him who would be a reputed scholar, frequenting the assemblies and speaking delightful words, would study all the Vedas and attain a full term of life, should have rice cooked with the meat of a vigorous bull or one more advanced in years, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son. [6 - 4 - 18]

अथाभिप्रातरेव स्थालीपाकावृताऽऽज्यं  
 चेष्टित्वा स्थालीपाकस्योपघातं  
 जुहोति—अग्नये स्वाहा, अनुमतये स्वाहा,  
 देवाय सवित्रे सत्यप्रसवाय स्वाहेति;  
 हुत्वोद्धृत्य प्राश्नाति,  
 प्राश्येतरस्याः प्रयच्छति;  
 प्रकशाल्य पाणी, उदपात्रं पूरयित्वा  
 तेनैनां त्रिरभ्युक्षति—उत्तिष्ठतो  
 विश्वावसोऽन्यामिच्छ प्रपूर्व्यां,  
 सं जायां पत्या सहेति ॥ १९ ॥

athābhiprātareva sthālīpākāvṛtā''jyaṃ  
 ceṣṭitvā sthālīpākasyopaghātaṃ  
 juhōti—agnaye svāhā, anumataye svāhā,  
 devāya savitre satyaprasavāya svāheti;  
 hutvoddhṛtya prāśnāti,  
 prāśyetarasyāḥ prayacchati;  
 prakśālya pāṇī, udapātraṃ pūrayitvā  
 tenaināṃ trirabhyukṣati—uttiṣṭhāto  
 viśvāvaso'nyāmiccha prapūrvyāṃ,  
 saṃ jāyāṃ patyā saheti || 19 ||

In the very morning he purifies the clarified butter according to the mode of Sthālīpāka, and offers Sthālīpāka oblations again and again, saying, 'Svāhā to fire, Svāhā to Anumati, Svāhā to the radiant sun who produces infallible results.' After offering he takes up (the remnant of the cooked food), eats part of it and gives the rest to his wife. Then he washes his hands, fills the water-vessel and sprinkles her thrice with that water, saying, 'Get up from here, Viśvāvasu, and find out another young woman (who is) with her husband.' [6 - 4 - 19]



अथैनामभिपद्यते—

अमो'हमस्मि सा त्वम्,

सा त्वमस्यमो'हम्,

सामाहमस्मि ऋक्त्वम्,

द्यौरहं पृथिवी त्वं;

तावेहि संरभावहै,

सह रेतो दधावहै

पुंसे पुत्राय वित्तय इति ॥ २० ॥

athaināmabhipadyate—

amo'hamasmi sā tvam,

sā tvamasyamo'ham,

sāmāhamasmi ṛktvam,

dyauraham ṛthivī tvam;

tāvehi saṃrabhāvahai,

saha reto dadhāvahai

pumse putrāya vittaya iti || 20 ||

He embraces her saying, 'I am the vital force, and you are speech; you are speech, and I am the vital force; I am Sāman, and you are Ṛc; I am heaven, and you are the earth; come, let us strive together so that we may have a male child.' [6 - 4 - 20]

अथास्या ऊरु विहापयति—विजिहीथां  
 द्यावापृथिवी इति;  
 तस्यामर्थं निष्ठाय  
 मुखेन मुखं संधाय  
 त्रिरेनामनुलोमामनुमार्ष्टि—  
 विष्णुर्योनिं कल्पयतु,  
 त्वष्टा रूपाणि पिंशतु ।  
 आसिञ्चतु प्रजापतिर् धाता  
 गर्भं दधातु ते ।  
 गर्भं धेहि सिनीवालि,  
 गर्भं धेहि पृथुष्टुके ।  
 गर्भं ते आश्विनौ  
 देवावाधत्तां पुष्करस्रजौ ॥ २१ ॥

athāsyā ūrū vihāpayati—vijihīthāṃ  
 dyāvāpṛthivī iti;  
 tasyāmarthaṃ niṣṭhāya  
 mukhena mukhaṃ saṁdhāya  
 trirenāmanulomāmanumārṣṭi—  
 viṣṇuryoniṃ kalpayatu,  
 tvaṣṭā rūpāṇi piṁśatu |  
 āsiñcatu prajāpatir dhātā  
 garbhaṃ dadhātu te |  
 garbhaṃ dhehi sinīvāli,  
 garbhaṃ dhehi pṛthuṣṭuke |  
 garbhaṃ te āśvinau  
 devāvādhattāṃ puṣkarasrajau || 21 ||

हिरण्मयी अरणी याभ्यां  
 निर्मन्थतामाश्विनौ ।  
 तं ते गर्भं हवामहे  
 दशमे मासि सूतये ।  
 यथाऽग्निगर्भा पृथिवी,  
 यथा द्यौरिन्द्रेण गर्भिणी ।  
 वायुर्दिशां यथा गर्भं एवं  
 गर्भं दधामि ते—असाविति ॥ २२ ॥

hiraṇmayī araṇī yābhyāṃ  
 nirmanthatāmāśvinau |  
 taṃ te garbhaṃ havāmahe  
 daśame māsi sūtaye |  
 yathā'gnigarbhā pṛthivī,  
 yathā dyaaurindreṇa garbhiṇī |  
 vāyurdiśāṃ yathā garbha evaṃ  
 garbhaṃ dadhāmi te—asāviti || 22 ||

सोष्यन्तीमद्भिरभ्युक्षति ।  
 यथा वायुः पुष्करिणीं समिङ्गयति  
 सर्वतः । एवा ते गर्भं एजतु  
 सहावैतु जरायुणा । इन्द्रस्यायं व्रजः  
 कृतः सार्गलः सपरिश्रयः ।  
 तमिन्द्र निर्जहि गर्भेण सावरां सहेति ॥ २३ ॥

soṣyantīmadbhirabhyukśati |  
 yathā vāyuḥ puṣkariṇīm samīṅgayati  
 sarvataḥ | evā te garbha ejatu  
 sahāvaitu jarāyuṇā | indrasyāyaṃ vrajaḥ  
 kṛtaḥ sārgalaḥ sapariśrayaḥ |  
 tamindra nirjahi garbheṇa sāvarāṃ saheti || 23 ||

जातेऽग्निमुपसमाधाय, अङ्क आधाय,  
 कंसे पृषदाज्यं संनीय  
 पृषदाज्यस्योपघातं जुहोति—  
 अस्मिन्सहस्रं पुष्यासम्  
 एधमानः स्वे गृहे ।  
 अस्योपसन्द्यां मा च्छैत्सीत्  
 प्रजया च पशुभिश्च—स्वाहा ।  
 मयि प्राणांस्त्वयि मनसा  
 जुहोमि—स्वाहा । यत्कर्मणात्यरीरिचम्,  
 यद्वा न्यूनमिहाकरम् ।  
 अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टं  
 सुहुतं करोतु नः—स्वाहेति ॥ २४ ॥

jāte'gnimupasamādhāya, aṅka ādhāya,  
 kaṁse pṛṣadājyaṁ saṁnīya  
 pṛṣadājyasyopaghātaṁ juhoti—  
 asminsahasraṁ puṣyāsam  
 edhamānaḥ sve gr̥he |  
 asyopasandyāṁ mā cchait्सीत्  
 prajayā ca paśubhiśca—svāhā |  
 mayi prāṇāṁstvayi manasā  
 juhomi—svāhā | yatkarmaṇātyarīricam,  
 yadvā nyūnamihākaram |  
 agniṣṭatsviṣṭakṛdvidvāṁsviṣṭaṁ  
 suhutaṁ karotu naḥ—svāheti || 24 ||

When (the son) is born, he should bring in the fire, take him in his lap, put a mixture of curd and clarified butter in a cup, and offer oblations again and again with that, saying, 'Growing in this home of mine (as the son), may I maintain a thousand people! May (the goddess of fortune) never depart with children and animals from his line! Svāhā. The vital force that is in me, I mentally transfer to you. Svāhā. If I have done anything too much or too little in this ceremony, may the all-knowing beneficent fire make it just right for me—neither too much nor too little! Svāhā.' [6 - 4 - 24]

## 6 - 4 - 25

अथास्य दक्षिणं कर्णमभिनिधाय  
वाग्वागिति त्रिः; अथ दधि मधु घृतं  
संनीयानन्तरहितेन जातरूपेण प्राशयति;  
भूस्ते दधामि, भुवस्ते दधामि,  
स्वस्ते दधामि, भूर्भुवः स्वः  
सर्वं त्वयि दधामीति ॥ २५ ॥

athāśya dakṣiṇaṃ karṇamabhinidhāya  
vāgvāgiti triḥ; atha dadhi madhu ghr̥taṃ  
saṃnīyānantarhitena jātarūpeṇa prāśayati;  
bhūste dadhāmi, bhuvaste dadhāmi,  
svaste dadhāmi, bhūrbhuvaḥ svaḥ  
sarvaṃ tvayi dadhāmīti || 25 ||

Then putting (his mouth) to the child's right ear, he should thrice repeat, 'Speech, speech.'  
Next mixing curd, honey and clarified butter, he feeds him with (a strip of) gold not obstructed  
(by anything), saying, 'I put the earth into you, I put the sky into you, I put heaven into you, I  
put the whole of the earth, sky and heaven into you.' [6 - 4 - 25]

## 6 - 4 - 26

अथास्य नाम करोति, वेदोऽसीति;  
तदस्य तद्गुह्यमेव नाम भवति ॥ २६ ॥

athāśya nāma karoti, vedo'sīti;  
tadasya tadguhyameva nāma bhavati || 26 ||

Then he gives me a name, 'You are Veda (knowledge).' That is his secret name. [6 - 4 - 26]

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति  
 यस्ते स्तनः शशयो यो मयोभूः,  
 यो रत्नधा वसुविद्यः सुदत्रो ।  
 येन विश्वा पुष्यसि वार्याणि  
 सरस्वति तमिह धातवे कर् ॥ इति ॥ २८ ॥

athainaṃ mātṛe pradāya stanam prayacchati  
 yaste stanaḥ śaśayo yo mayobhūḥ,  
 yo ratnadhā vasuvidyaḥ sudatro |  
 yena viśvā puṣyasi vāryāṇi  
 sarasvati tamiha dhātave kar || iti || 27 ||

Then he hands him to his mother to be suckled, saying, 'O Sarasvatī, that breast of thine which is stored with results, is the sustainer of all, full of milk, the obtainer of wealth (one's deserts) and generous, and through which thou, nourishest all who are worthy of it (the gods etc.)—transfer that here (to my wife, for my babe) to suck.' [6 - 4 - 27]

अथास्य मातरमभिमन्त्रयते ।  
 इलाऽसि मैत्रावरुणी, वीरे वीरमजीजनत् ।  
 सा त्वं वीरवती भव,  
 यास्मान्वीरवतोऽकरत् ॥ इति ॥  
 तं वा एतमाहुः, अतिपिता बताभूः,  
 अतिपितामहो बताभूः, परमां बत  
 काष्ठां प्रापत्, श्रिया यशसा  
 ब्रह्मवर्चसेन—य एवंविदो ब्राह्मणस्य  
 पुत्रो जायत इति ॥ २८ ॥

athāśya mātaramabhimantrayate |  
 ilā'si maitrāvaruṇī, vīre vīramajījanat |  
 sā tvaṃ vīravatī bhava,  
 yāsmānvīravato'karat || iti ||  
 taṃ vā etamāhuḥ, atipitā batābhūḥ,  
 atipitāmaho batābhūḥ, paramāṃ bata  
 kāṣṭhāṃ prāpat, śriyā yaśasā  
 brahmavarcasena—ya evaṃvido brāhmaṇasya  
 putro jāyata iti || 28 ||

Then he addresses the mother: 'You are the adorable Arundhatī, the wife of Vasiṣṭha; you have brought forth a male child with the help of me, who am a man. Be the mother of many sons, for you have given us a son.' Of him who is born as the child of a Brāhmaṇa with this particular knowledge, they say, 'You have exceeded your father, and you have exceeded your grandfather. You have reached the extreme limit of attainment through your splendour, fame and Brāhmaṇical power.' [6 - 4 - 28]

अथ वंशः ।

पौत्तिमाषीपुत्रः कात्यायनीपुत्रात्,

कात्यायनीपुत्रो गौतमीपुत्रात्,

गौतमीपुत्रो भारद्वाजीपुत्रात्,

भारद्वाजीपुत्रः पाराशरीपुत्रात्,

पाराशरीपुत्र अउपस्वस्तीपुत्रात्,

अउपस्वस्तीपुत्रः पाराशरीपुत्रात्,

पाराशरीपुत्रः कात्यायनीपुत्रात्,

कात्यायनीपुत्रः कौशिकीपुत्रात्,

कौशिकीपुत्र आलम्बीपुत्राच्च

वैयाघ्रपदीपुत्राच्च, वैयाघ्रपदीपुत्रः

काण्वीपुत्राच्च कापीपुत्राच्च, कापीपुत्रः ॥ १ ॥

atha vaṃśaḥ ।

pautimāṣīputraḥ kātyāyanīputrāt,

kātyāyanīputro gautamīputrāt,

gautamīputro bhāradvājīputrāt,

bhāradvājīputraḥ pārāśarīputrāt,

pārāśarīputra aupasvastīputrāt,

aupasvastīputraḥ pārāśarīputrāt,

pārāśarīputraḥ kātyāyanīputrāt,

kātyāyanīputraḥ kauśikīputrāt,

kauśikīputra ālambīputrācca

vaiyāghrapadīputrācca,

vaiyāghrapadīputraḥ kāṇvīputrācca

kāpīputrācca, kāpīputraḥ || 1 ||

Now the line of teachers: The son of Pautimāṣī (received it) from the son of Kātyāyanī. He from the son of Gautamī. The son of Gautamī from the son of Bhāradvājī. He from the son of Pārāśarī. The son of Pārāśarī from the son of Aupasvastī. He from the son of another Pārāśarī. He from the son of Kātyāyanī. The son of Kātyāyanī from the son of Kauśikī. The son of Kauśikī from the son of Ālambī and the son of Vaiyāghrapadī. The son of Vaiyāghrapadī from the son of Kāṇvī and the son of Kāpī. The son of Kāpī— [6 - 5 - 1]



आत्रेयीपुत्रात्, आत्रेयीपुत्रो गौतमीपुत्रात्,  
 गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः  
 पाराशरीपुत्रात्, पाराशरीपुत्रो वात्सीपुत्रात्, वात्सीपुत्रः  
 पाराशरीपुत्रात्, पाराशरीपुत्रो वार्कारुणीपुत्रात्,  
 वार्कारुणीपुत्रो वार्कारुणीपुत्रात्,  
 वार्कारुणीपुत्र आर्तभागीपुत्रात्, आर्तभागीपुत्रः  
 शौङ्गीपुत्रात्, शौङ्गीपुत्रः साङ्कृतीपुत्रात्,  
 साङ्कृतीपुत्र आलम्बायनीपुत्रात्, आलम्बायनीपुत्र  
 आलम्बीपुत्रात्, आलम्बीपुत्रो जायन्तीपुत्रात्,  
 जायन्तीपुत्रो माण्डूकायनीपुत्रात्, माण्डूकायनीपुत्रो  
 माण्डूकीपुत्रात्, माण्डूकीपुत्रः शाण्डिलीपुत्रात्,  
 शाण्डिलीपुत्रो राथीतरीपुत्रात्, राथीतरीपुत्रो  
 भालुकीपुत्रात्, भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्याम्,  
 क्रौञ्चिकीपुत्रौ वैदभृतीपुत्रात्, वैदभृतीपुत्रः  
 कार्शकेयीपुत्रात्, कार्शकेयीपुत्रः प्राचीनयोगीपुत्रात्,  
 प्राचीनयोगीपुत्रः साञ्जीवीपुत्रात्, साञ्जीवीपुत्रः  
 प्राशनीपुत्रादासुरिवासिनः, प्राशनीपुत्र आसुरायणात्,  
 आसुरायण आसुरेः, आसुरिः ॥ २ ॥

ātreyaīputrāt, ātreyaīputro gautamīputrāt,  
 gautamīputro bhāradvājīputrāt, bhāradvājīputrah  
 pārāśarīputrāt, pārāśarīputro vātsīputrāt, vātsīputrah  
 pārāśarīputrāt, pārāśarīputro vārkāruṇīputrāt,  
 vārkāruṇīputro vārkāruṇīputrāt,  
 vārkāruṇīputra ārtabhāgīputrāt, ārtabhāgīputrah  
 śauṅgīputrāt, śauṅgīputrah sāṅkṛtīputrāt,  
 sāṅkṛtīputra ālambāyanīputrāt, ālambāyanīputra  
 ālambīputrāt, ālambīputro jāyantīputrāt,  
 jāyantīputro māṇḍūkāyanīputrāt, māṇḍūkāyanīputro  
 māṇḍūkīputrāt, māṇḍūkīputrah śāṇḍilīputrāt,  
 śāṇḍilīputro rāthītarīputrāt, rāthītarīputro  
 bhālukīputrāt, bhālukīputrah krauñcikīputrābhyām,  
 krauñcikīputrau vaidabhṛtīputrāt, vaidabhṛtīputrah  
 kārśakeyīputrāt, kārśakeyīputrah prācīnayogīputrāt,  
 prācīnayogīputrah sāñjīvīputrāt, sāñjīvīputrah  
 prāśnīputrādāsurivāsinah, prāśnīputra āsurāyaṇāt,  
 āsurāyaṇa āsureḥ, āsurīḥ || 2 ||

From the son of Ātreṃyī. The son of Ātreṃyī from the son of Gautamī. The son of Gautamī from the son of Bhāradvājī. He from the son of Pārāśarī-. The son of Pārāśarī from the son of Vātsī. The son of Vātsī from the son of another Pārāśarī. The son of Pārāśarī from the son of Vārkāruṇī. He from the son of another Vārkāruṇī. This one from the son of Ārtabhāgī. He from the son of Śauṇḡī. The son of Śauṇḡī from the son of Sāṃkṛtī. He from the son of Ālambāyanī. He again from the son of Ālambī. The son of Ālambī from the son of Jāyantī. He from the son of Māṇḍūkāyanī. He in his turn from the son of Māṇḍūkī. The son of Māṇḍūkī from the son of Sāṇḍilī. The son of Sāṇḍilī from the son of Rāthītārī. He from the son of Bhālukī. The son of Bhālukī from the two sons of Krauñcikī. They from the son of Vaidabhṛtī. He from the son of Kārśakeyī. He again from the son of Prācīnayogī. He from the son of Sāṃjīvī. The son of Sāṃjīvī from Āsurivāsin, the son of Prāśnī. The son of Prāśnī from Āsurāyaṇa. He from Āsuri. Āsuri—  
[6 - 5 - 2]

याज्ञवल्क्यात्, याज्ञवल्क्य ऊद्दालकात्,  
 ऊद्दालकोऽरुणात्, अरुण उपवेशेः, उपवेशिः  
 कुश्रेः, कुश्रिर्वाजश्रवसः, वाजश्रवा जीह्वावतो  
 बाध्योगात्, जीह्वावान्बाध्योगोऽसिताद्वार्षगणात्,  
 असितो वार्षगणो हरितात्कश्यपात्, हरितः  
 कश्यपः शिल्पात्कश्यपात्, शिल्पः कश्यपः  
 कश्यपान्नैध्रुवेः, कश्यपो नैध्रुविर्वाचः, वागम्भिण्याः,  
 अम्भिण्यादित्यात्; आदित्यानीमानि  
 शुक्लानि यजूंषि वाजसनेयेन  
 याज्ञवल्क्येनाख्ययन्ते ॥ ३ ॥

yājñavalkyāt, yājñavalkya ūddālakāt,  
 ūddālako'ruṇāt, aruṇa upaveśeḥ, upaveśiḥ  
 kuśreḥ, kuśrirvājaśravasaḥ, vājaśravā jīhvāvato  
 bādhyogāt, jīhvāvānbādhyogo'sitādvārṣagaṇāt,  
 asito vārṣagaṇo haritātkaśyapāt, haritaḥ  
 kaśyapaḥ śilpātkaśyapāt, śilpaḥ kaśyapaḥ  
 kaśyapānnaidhruveḥ, kaśyapo naidhruvirvācaḥ,  
 vāgambhiṇyāḥ, ambhiṇyādityāt;  
 ādityānīmāni śuklāni yajūṃṣi vājasaneyena  
 yājñavalkyenākhyayante || 3 ||

From Yājñavalkya. Yājñavalkya from Uddālaka. Uddālaka from Aruṇa. Aruṇa from Upaveśi. Upaveśi from Kuśri. Kuśri from Vajaśravas. He from Jihvāvat, the son of Badhyoga. He from Asīta, the son of Varṣagaṇa. He from Harita Kaśyapa. He from Śilpa Kaśyapa. This one from Kaśyapa, the son of Nidhruva. He from Vāc. She from Ambhiṇī. She from the sun. These white Yajuses received from the sun are explained by Yājñavalkya Vājasaneya. [6 - 5 - 3]

समानमा साञ्जीवीपुत्रात्; सञ्जिवीपुत्रो माण्डूकायनेः,  
माण्डूकायनिर्माण्डव्यात्, माण्डव्यः कौत्सात्,  
कौत्सो माहित्थेः, माहित्थिर्वामककशायणात्,  
वामककशायणः शाण्डिल्यात्, शाण्डिल्यो वात्स्यात्,  
वात्स्यः कुश्रेः, कुश्रिर्यज्ञवचसो राजस्तम्बायनात्,  
यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात्,  
तुरः कावषेयः प्रजापतेः, प्रजापतिर्ब्रह्मणः,  
ब्रह्म स्वयंभुः ब्रह्मणे नमः ॥ ४ ॥

samānamā sāñjīvīputrāt; sañjīvīputro māṇḍūkāyaneḥ,  
māṇḍūkāyanirmāṇḍavyāt, māṇḍavyaḥ kautsāt,  
kautso māhittheḥ, māhitthirvāmakakśāyaṇāt,  
vāmakakśāyaṇaḥ śāṇḍilyāt, śāṇḍilyo vātsyāt,  
vātsyāḥ kuśreḥ, kuśriryajñavacaso rājastambāyanāt,  
yajñavacā rājastambāyanasturātkāvaṣeyāt,  
turaḥ kāvaṣeyaḥ prajāpateḥ, prajāpatirbrahmaṇaḥ,  
brahma svayaṃbhu; brahmaṇe namaḥ || 4 ||

The same up to the son of Sāṃjīvī. The son of Sāṃjīvī from Māṇḍūkāyani. Māṇḍūkāyani from Māṇḍavya. Māṇḍavya from Kautsa. Kautsa from Māhitthi. He from Vāmakakṣāyaṇa. He from Śāṇḍilya. Śāṇḍilya from Vātsya. Vātsya from Kuśri. Kuśri from Yajñavacas, the son of Rājastamba. He from Tura, the son of Kavaṣi. He from Prajāpati (Hiraṇyagarbha). Prajāpati through his relation to Brahman (the Vedas). Brahman is self-born. Salutation to Brahman. [6 - 5 - 4]